Reb: THE Parke

HOLY HISTORY IN BRIEF: OR, AN ABRIDGMENT OF THE Hiſtorical Parts OF THE Old and New Teſtament.

By *Samuel Clark*, Author of the Annotations upon the Bible lately Publiſhed.

Rom. 15.4. *Whatſoever things were written aforetime, were written for our learning, that we thro' patience and comfort of the Scriptures might have hope.*

1 Cor. 10.11. *Now all theſe things hapned unto them for enſamples, and are written for our Admonition, upon whom the ends of the world are come.*

LONDON,
Printed for *Jonathan Robinſon* at the *Golden Lion* in St. *Paul's* Church-yard. 1690.

To the Honoured *Thomas Pigot* of *Dodders-hall*, and *Edward Bates* of *Maide's-Morton* in the County of *Bucks*, Eſquires; Brothers-in-law.

THE *Deſign of this Addreſs is neither to proclaim your* Merits, *nor to beg your* Patronage, *(the, too, common Theme of Epiſtles) but to give you a naked Account of the Origin of this Birth; which was a Queſtion propounded to me by one of you, under the Roof of the other, Whether I knew of any one that had contracted the Hiſtory of the Bible into a narrow compaſs? I anſwer'd in the Negative. But the Queſtion made ſome impreſſion upon me, and gave me the firſt hint of this deſign, which thereupon I applied my ſelf unto, and purſued till I brought it to this iſſue which you ſee. This occaſion, in conjunction with my great Obligations to the* Perſon *and* Family *of one of you, will more than juſtifie this preſent Dedication.*

I am ſenſible that if this Task had been undertaken by ſome Hands, it would have been dreſs'd up after a more genteel and faſhionable manner, and appeared in a far more gay and ſplendid Equipage: But for my part, I am not wont to trade in Silks, Sattins, and ſuch coſtly, Court-like Attire: I leave them to ſuch as frequent King's Palaces. A plain Country Garb agrees better with my Mind and Purſe: Such therefore I have provided for it, and beſtow'd upon it.

For the Work it ſelf, the Uſefulneſs *hereof is apparent, both as an* Abridgment, *and as* ſuch an Abridgment. *As an* Abridgment, *it's helpful, not only to the* Memory, *but alſo to the* Judgment *and* Under-

Underſtanding: *for, by laying paſſages cloſer together, and bringing 'em into a narrower Compaſs, one may take the fuller proſpect of 'em, and more eaſily apprehend the Frame of the whole.*

Then as its an Abridgment of the Holy Hiſtory, *ſo its uſeful in many reſpects. For, in general,* All theſe things were written for our learning, (*Rom.*15.4--) and admonition, upon whom the ends of the world are come, 1 *Cor.* 10. 11. *To teach us,* particularly, *in reference to Kingdoms and Nations, that Piety is the beſt Policy: That* Righteouſneſs exalts a Nation, but ſin is a reproach to (*and the ruin of*) any People, *Prov.* 14.34. *and, That* the Lord is with us while we keep cloſe to him;——— but if we forſake him he'll forſake us, 2 *Chron.*15.2. *And then, in reference to particular perſons, they ſerve to teach us how to govern our ſelves in all caſes and conditions, and in all capacities and relations. The Examples of* Judgments *on Tranſgreſſors are* Warnings *to us to avoid the like ſins for which they ſmarted,* 1 Cor. 10. 6--11. *The Examples of* Bleſſings *on the Obedient, are* Encouragements *to us to practiſe the like Duties, and Exerciſe the ſame Graces for which they were rewarded,* Rom.4. 23, 24.

If what is here done may be of any uſe to you, (*Gentlemen*) *or to any others, to promote your Acquaintance with, and delight in the Holy Scriptures, and diſpoſe you to a greater diligence in the ſtudy thereof, I ſhall rejoyce in this fruit of my Labours; and likewiſe in this opportunity of giving this ſlender Teſtemony to the world, that I am,*

Your Servant for your Soul's good,

Sam. Clark.

An

An Abridgment of the Hiſtorical Parts of the Old Teſtament.

The Introduction.

THO' God was what he is, and in the perfect fruition of his own Excellencies from all Eternity, before his Omnipotent Hand had drawn the Creatures out of their Nothing; yet his Nature required Homages, his Majeſty Servitudes, his Glory Admirations, his Goodneſs Acknowledgments, and his Beauty Hearts and Affections. It was needful, tho he were Independant of all Beings, Immenſe in his Extent, Eternal in his Duration, and Infinite in all his Perfections, that he ſhould cauſe himſelf to be ſeen and felt by Emanations out of Himſelf. It was not ſufficient (methinks) that God ſhould contemplate himſelf in the mirror of his Eſſence,

and that, without iſſuing out of Himſelf, he ſhould beget his Word *in the Splendors which flow from his Clarity: It was not enough to love Himſelf, and in loving Himſelf to produce without change, loſs or alteration, the Sacred Spirit and Fire of his Love: All theſe immanent and infinite Productions could not exhauſt the Treaſures of ſo fruitful a Nature; for in giving it ſelf it ſuffers no detriment, ſince amidſt theſe Sallies and Emanations the Father and the Son in ſuch ſort communicate their Natures and Perfections, the Father to the Son, and both to the Holy-Ghoſt, that all Three by a common power can act* ad extra, *or exteriourly; and they needed to employ but one ſingle Word to create, not only a World, but even Worlds without end.*

I repreſent unto my ſelf that Nature ſigh'd even without Tongue or Voice, before ſhe had a Being: Methinks I hear her Silence, and that ſhe ſaith to God before her Creation,

Speak then, O ſpeak: (Great God) Stretch forth thy Arm, and caſt thy Looks out of thy Self: Iſſue forth of the Lumi-

nous

nous Darkneſs, which forms thee a Day without Night, and a Night more reſplendant than the Day. Give ſome little paſſage to thoſe Ejaculations and Flames, which from all Eternity are encloſed within thy Boſom, and which frame therein a Circle of Light and Love. Thou needſt but open thy mouth, and immediately all Creatures will be obedient to thy Commands: The leaſt of thy Irradiations will ſcatter the ſhadows, and open that Abyſs in which they are buried. It is true, that nothing ought to diſturb the peace and repoſe of thy Solitude: It is true, Thou haſt and poſſeſſeſt in thy Self all that can ever be; but Thou canſt bring it to light, and art able without noiſe and diſorder to break that eternal Silence, which hitherto has made Thee heard but of thy Self. In fine, Thou art a God of Love, and this Love would be captive, if it had not Sallies and Ejaculations. It was not ſatisfyed to remain in thee by Eminence, and as it were in the ſource of Beauty and Goodneſs; but having made its folds within it ſelf by numberleſs revolutions, it muſt deſcend upon external objects, to attain that effect and property which is natu-

ral to Love, viz. *That amorous Extaſie, that prodigious Effuſion, that pompous and magnificent ſhew, which to ſpeak properly, Is the Torch of Love; or rather, the Chariot of its Triumph.*

Well then, Creatures, come forth of the Maſs in which you lie confuſed; Heaven, Earth, Sea, Stars, Trees, Fiſhes, Furnaces of Fire and Flames, vaſt Extents of Air, Clouds, Abyſſes, Precipices, liſten to the Voice and Command of God, of the Word, and of their Love. O God! O Power! O Love! What Word? What Speech? and what Voice?

In fine, this glorious and happy moment, which ſaw the Birth of Times and Seaſons, being arrived, the Eternal God ſeeing no Object out of Himſelf which could deſerve his Love; and beſides this, Love being incited by a holy deſire of communicating it ſelf, that Nothing, which has but the bare Name given it, became immediately a fruitful Abyſs of Eſſences, and Nature was engendred out of it by the ſole power of the Divinity. Talon's Holy Hiſtory, cap. 1.

Geneſis

GENESIS.

CHAP. I.

THE World had a Beginning, which was by Creation; and it was made in the ſpace of ſix days.

On the firſt day was made the rude Maſs or Matter of all things; and afterwards the Light.

On the ſecond, the Firmament, or ſpace from the Earth to the Higheſt Heavens.

On the third, the Sea and Dry Land, ſtockt with all ſorts of Trees, Herbs and Plants; and more eſpecially the Garden of *Eden*.

On the fourth, he furniſh'd the Heavens with their Hoſt of Sun, Moon and Stars.

On the fifth, he ſtockt the Air and Waters with Fowl and Fiſh.

On the ſixth, he ſtor'd the Earth with all ſorts of Creatures that live upon it; and then, having thus furniſh'd the World in all the parts of it, he made Man after his own Image, and made him King of this lower World, giving him Dominion over the Works of his Hands.

CHAP. II.

On the ſeventh day God reſted from the Work of Creation, and bleſſed and ſanctify'd it for a Sabbath-day.

The Man which he had made he called *Adam*, and plac'd him in *Eden*, forbidding him to eat of the Tree of Knowledge under pain of death. He brought all the Beaſts and Birds to him to give 'em Names. He caſt him into a deep ſleep, took out one of his Ribs, built it into a Woman, and gave her to *Adam* to Wife, whom he was hereby taught to look upon ſtill as part of himſelf. He called her Name *Eve*.

CHAP. III.

This firſt Couple being tempted by Satan in the Serpent, tranſgreſs'd the Command of God, and did eat of the forbidden Fruit; whereupon being arraigned by God, he firſt dooms the Serpent to a more ignominious kind of Food and Motion; and eſpecially the Devil, that his Head ſhould be broken by the Seed of the Woman, the Meſſiah, who was now promis'd to our firſt Parents, as the Reſtorer of the Creation, and Deſtroyer of the works of the Devil. Then he dooms the Woman to pain in Child-bearing, and to a more uneaſie ſubjection to her Husband. And laſtly, he dooms the Man to labour and travel in tilling and dreſſing the ground, which was now curſt for his ſake; and afterwards drives 'em out of Paradiſe.

CHAP.

CHAP. IV.

To *Adam* and *Eve* were born first *Cain*, a * Tiller of the Ground; then *Abel*, a Keeper of Sheep. These brought Offerings to the Lord, who accepted *Abel*'s, but rejected *Cain*'s; whereupon *Cain* was wroth, and slew his Brother *Abel*: for which God curst him, and made him a Vagabond; yet set a mark upon him, that none should kill him. *Lamech*, one of his Posterity, was the first that transgrest the Institution of Marriage, by having two Wives.

CHAP. V.

Afterwards *Adam* had another Son, called *Seth*; one of whose Posterity was *Enoch*, who was one that had much communion with God, and so God translated him Soul and Body to Heaven; to assure us that there is a state of happiness in another World both for Soul and Body.

CHAP. VI, VII.

God being provok'd by Man's wickedness, threatens to destroy all Mankind by a Flood; commands *Noah* to make an Ark, into which himself, Wife and Children, and some of every sort of Cattel, Fowl, and Creeping things, entring, were shut in by God and preserved, when all the rest of Mankind, and all on the Land, were drowned in the Flood.

CHAP. VIII, IX.

At length the Earth being dried, God bids *Noah* come forth, and bring out all with him: whereupon *Noah* built an Altar, and offered Burnt-offerings thereon, wherewith God was well-pleased, and blessed *Noah* and his Sons, and made a Covenant with 'em, that he'd no more destroy the Earth by Water; of which the Bow in the Clouds was made a Token. After this *Noah* being drunk, lay uncovered in his Tent; which *Cham* espying, tells his two Brethren of it in derision; but they going backwards, carried a Mantle and covered him; for which *Noah* curses *Cham* and his Posterity, and blesses *Shem* and *Japhet*.

CHAP. XI. I--IX.

All the Earth being now of one Language, they consulted to eternise their memory, before they were separated one from another, by building a City and Tower, which should reach up to Heaven; but God defeats their design by confounding their Language; whereupon the place was called *Babel*, and they were scattered abroad upon the face of the Earth.

CHAP. X.

One of *Cham*'s Grandchildren was *Nimrod*, who was a great Tyrant, and laid the Foundation of the *Assyrian* Monarchy, (which ended in *Belshazzar*, *Dan.* 5. 30, 31.)

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CHAP. X.—XI.

Among the Posterity of *Shem* was *Terah*, who was *Abram*'s Father: *Abram* took *Sarai* to Wife, and they came to *Haran* with their Father *Terah*, who died there.

CHAP. XII.

Then God appears to *Abram*, and calls him from *Haran* to go to *Canaan*, and promises to make him a great Nation, and that in him all the Families of the Earth should be blessed: accordingly, *Abram* goes into *Canaan* with *Lot* his Nephew, to *Sichem*, where God appeared to him, and promis'd to give that Land to his Seed. A Famine coming upon that Land, *Abram* goes into *Egypt* to sojourn, where he denies his Wife, and *Pharaoh* takes her; but finding that she was *Abram*'s Wife, he sends her to him, and away they go,

CHAP. XIII.

And came to *Bethel*: But *Abram*'s Cattel and *Lot*'s being so numerous, they could not continue together, and therefore agreed to part: *Abram* gives *Lot* his Choice, who chooses the Plain of *Jordan* towards *Sodom*, and *Abram* continued in *Canaan*. God renews his Grant of *Canaan* to him and his Seed, which he promis'd should be as the dust of the Earth. Then *Abram* came to *Mamre*.

CHAP. XIV.

After this there roſe war between the King of *Elam*, and the Kings of *Sodom* and the other Cities of the Plain; wherein the King of *Elam* had the better, and plundered *Sodom* and *Gomorrah*, carrying away *Lot*, (among others) and his Goods: News whereof being brought to *Abram*, he purſues after them with his trained Servants, and recovers all again. At his return, *Melcheſideck* King of *Jeruſalem*, and Prieſt of the true God, meets him with Bread and Wine, and bleſſes him; to whom *Abram* gave the Tenth of all the Spoils he had taken, and then reſtores all to the King of *Sodom*, without reſerving any thing to himſelf.

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Sarai, to obtain the accomplishment of the promise, being barren her self, gives *Hagar* her Handmaid to *Abram* to be his Concubine; who conceiving by him, grows insolent and despis'd her Mistress; which *Sarai* not brooking, complains of her to *Abram*: he leaves her to her disposal; who dealing hardly with her, she ran away; for which she was rebuked by an Angel, and required to return and submit her self to her Mistress; and withal promises her a numerous Seed, and tells her she was with Child of a Son, whom she should call *Ismael*: and accordingly, when he was born *Abram* called him so; which was in the eighty sixth year of *Abram*'s Age.

CHAP. XVII.

Thirteen years after this, when *Abram* was ninety nine years old, God appears to him again, renews his Covenant with him, that he should be a Father of many Nations; and as a pledge thereof changes his Name from *Abram* to *Abraham*, signifying, *A Father of a multitude*: Institutes the Sacrament of Circumcision: Changes *Sarai*'s Name to *Sarah*: Promises him a Son by her: *Abraham* intercedes for *Ismael*; God promises to bless and multiply him exceedingly, but his Covenant should be with his Son by *Sarah*. Then *Abraham* circumcised himself; and *Ismael* being thirteen years old, and the rest of his Family.

Abram 99 years old.

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On the seventh day God rested from the Work of Creation, and blessed and sanctify'd it for a Sabbath-day.

The Man which he had made he called *Adam*, and plac'd him in *Eden*, forbidding him to eat of the Tree of Knowledge under pain of death. He brought all the Beasts and Birds to him to give 'em Names. He cast him into a deep sleep, took out one of his Ribs, built it into a Woman, and gave her to *Adam* to Wife, whom he was hereby taught to look upon still as part of himself. He called her Name *Eve*.

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This first Couple being tempted by Satan in the Serpent, transgres'd the Command of God, and did eat of the forbidden Fruit; whereupon being arraigned by God, he first dooms the Serpent to a more ignominious kind of Food and Motion; and especially the Devil, that his Head should be broken by the Seed of the Woman, the Messiah, who was now promis'd to our first Parents, as the Restorer of the Creation, and Destroyer of the works of the Devil. Then he dooms the Woman to pain in Child-bearing, and to a more uneasie subjection to her Husband. And lastly, he dooms the Man to labour and travel in tilling and dressing the ground, which was now curst for his sake; and afterwards drives 'em out of Paradise.

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After this God appears again to *Abram*, promiſing to be his Shield and exceeding great reward: and upon *Abram*'s bemoaning the want of a Child to be his Heir, God renews his promiſe of an Heir to come out of his own Loyns, and of a numerous Poſterity; which he firmly believing (tho ſo unlikely) God thereupon accounts him a righteous perſon, and this an Act of Righteouſneſs, and promiſes *Canaan* again to him, and that his Poſterity, after four hundred years ſojourning in *Canaan* and *Egypt*, ſhould poſſeſs it; and confirms this by a Sign, (upon *Abram*'s requeſt) and Viſion.

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CHAP. XVII.

Thirteen years after this, when *Abram* was ninety nine years old, God appears to him again, renews his Covenant with him, that he ſhould be a Father of many Nations; and as a pledge thereof changes his Name from *Abram* to *Abraham*, ſignifying, *A Father of a multitude*: Inſtitutes the Sacrament of Circumciſion: Changes *Sarai*'s Name to *Sarah*: Promiſes him a Son by her: *Abraham* intercedes for *Iſmael*; God promiſes to bleſs and multiply him exceedingly, but his Covenant ſhould be with his Son by *Sarah*. Then *Abraham* circumciſed himſelf; and *Iſmael* being thirteen years old, and the reſt of his Family.

CHAP.

CHAP. XVIII.

Abraham ſitting in his Tent-door ſpies three Men, whom he invites to his Houſe to refreſh themſelves, which they accept of; enquire for *Sarah*, and one of them (who was the Second Perſon of the Trinity) tells him ſhe ſhould have a Son; which ſhe over-hearing, disbelieves (at preſent) and laughs at; with which being charg'd, ſhe denies it. They departing, *Abraham* brings them on their way, to whom the Lord Chriſt diſcovers his intent of deſtroying *Sodom*, and the other Cities, for their grievous ſins: Whereupon *Abraham* intercedes for 'em, and God yields ſo far, that if there had been but ten righteous perſons found in *Sodom*, he'd have ſpar'd it.

CHAP. XIX.

While Chriſt ſtaid talking with *Abraham*, the other two Angels in humane Shape, paſt on and came to *Sodom* at Even: *Lot* ſeeing 'em, ſalutes 'em, invites 'em to his Houſe, and makes 'em a Feaſt. But preſently the Men of the City gathered about the Houſe, and called to *Lot* to bring out thoſe two Strangers, that they might abuſe 'em; which he refuſing, they preſt near to break the door. Whereupon the Angels ſmote 'em with blindneſs, and warn *Lot* to bring out his Children, and whatſoever he had in the City, becauſe they were come to deſtroy it. But while he lingred, they laid hold upon him, his Wife, and two Daughters, and brought 'em forth,

forth, commanding 'em to escape for their lives, and not look back; which his Wife not observing, was turned into a Pillar of Salt. *Lot* entring into *Zoar* about Sun-rising, presently the Lord rained Fire and Brimstone upon those Cities, and destroyed 'em. But *Lot* removed from *Zoar*, and dwelt in a Cave in a Mountain, where his two Daughters made him drink Wine, and lay with him; and so were with Child by their Father; from whence descended the *Moabites* and *Ammonites*.

CHAP. XX.

Abraham sojourning in *Gerar* calls *Sarah* his Sister; whereupon the King takes her; but being warned of God in a Dream, he restores her to her Husband with a great Present.

CHAP. XXI.

Sarah now bears *Isaac*, his Father *Abraham* being an hundred years old. At his weaning, *Abraham* makes a great Feast. *Ismael* falls a jeering *Isaac*; whereupon he and his Mother are sent away. In their travel, the water being spent, the Boy was ready to perish with thirst: but God shew'd her a Well of Water, encourages her, and blesses the Child: So they dwelt in the Wilderness of *Paran*, and his Mother took him a Wife out of *Egypt*. *Abimelech* King of the *Philistins* made a Covenant with *Abraham* at *Beersheba*, who sojourned in their Land many days.

CHAP.

CHAP. XXII.

Iſaac being grown up, God for the trial of *Abraham*'s Faith and Obedience, commands him to offer his only Son *Iſaac* for a Burnt-offering, upon a Mountain which he'd ſhew him. Preſently the next morning *Abraham* begins the Journey, and when he came to the place, he bound *Iſaac* upon the Altar, and lift up his hand to ſlay his Son. But God called to him out of Heaven, and bad him hold his hand: And there was a Ram behind him, which he took and offered inſtead of his Son: Whereupon God ſwears to bleſs and multiply his Seed, and that in it all Nations ſhould be bleſſed.

CHAP. XXIII.

Sarah dying at a hundred and twenty years old, *Abraham* buys a burying place for her in *Macpelah* of the Sons of *Heth*.

CHAP. XXIV.

Abraham growing old, obliges his chief Servant to take a Wife for *Iſaac* from among his Kindred. The Servant goes to *Nahor*, *Abraham*'s Brother. When he came to the City, to a Well where they uſed to draw water, he begs of God good ſucceſs in his buſineſs, and that the Virgin who ſhould treat him kindly, might be the Perſon deſign'd for his Maſters Son. Preſently comes *Rebecca* out, by whom his ſign was fulfilled: whereupon, being invited, he goes

goes to her Father's House, tells his errand, and desires their Answer. They seeing Gods hand in it, could not gainsay it. Then he presents 'em all, especially *Rebecca*, and takes her away the next day. In the evening *Isaac* walking abroad to meditate, meets the Servant, and *Rebecca* with him, whom he brought into his Mother's Tent, and took her to be his Wife.

CHAP. XXV.

Abraham marries *Keturah*, and has many Children by her, to whom he gave Gifts. At length, being sevenscore and fifteen years old he dies, and was buried in *Machpelah* with *Sarah*. *Rebeccah* being barren about twenty years; *Isaac* prays for her, whereupon she conceived Twins, which strugled in her Womb. When they were born, the eldest was hairy, and thereupon called *Esau*; the younger took hold of his Brothers Heel, and so was called *Jacob*. *Esau* was a Hunter, and killed Venison for his Father, which drew his affection to him. *Jacob* was a plain Man. *Jacob* having made Pottage, *Esau* comes home from Hunting hungry and faint, and so sold his Birthright to *Jacob* for some of his Pottage.

CHAP. XXVI.

A Famine being in the Land, *Isaac* goes to *Gerar* among the Philistines; where God appears to him, and makes him the same promises he had made to *Abraham*, of a numberless Seed, and those Countries. Here *Isaac* daſht against the

the ſame Rock his Father *Abraham* had done, calling his Wife his Siſter: But at length *Abimelech* obſerv'd ſome familiar carriage between 'em, whereby he diſcern'd ſhe was his Wife; ſo none of the People offered to touch her. Here *Iſaac* grows very rich, whereupon they made a League with him.

CHAP. XXVII.

Iſaac being old and dim-ſighted, ſends *Eſau* to get him ſome *Veniſon*, that he might beſtow upon him his Patriarchal Bleſſing for it. *Rebeccah* over-hearing, bids *Jacob* fetch a Kid from the Flock, which ſhe would dreſs according to *Iſaac*'s Palate, and he ſhould carry it to him, that he might get the Bleſſing; which he doth accordingly, and his Father bleſſes him. Immediately after comes *Eſau* with his Veniſon. *Iſaac* then diſcern'd the Fraud, and trembled exceedingly. *Eſau* cries out bitterly for loſs of the Bleſſing, and begs hard for one Bleſſing; which his Father beſtows on him. Upon this *Eſau* hated *Jacob*, and threatens his Death; which *Rebeccah* hearing of, ſends him to her Brother *Laban*.

CHAP. XXVIII.

Before *Jacob* goes, *Iſaac* bleſſes him again, and charges him to take a Wife of his Kindred, and not of the *Canaanites*. In this Journey he came to a place one night where he had a Dream and Viſion of a Ladder reaching to Heaven, whereon the Angels paſſed up and down

down, and God at the top, who renews his promiſe to him made formerly to his Fathers *Abraham* and *Iſaac*, and promiſes to be with him whereſoever he went. This place *Jacob* calls *Beth-el*, and vows to take this God for his God, and to give the tenth of all his Subſtance to God.

CHAP. XXIX.

Jacob paſſes on and came to a Well, where he meets with *Rachel*; to whom he made himſelf known: She acquaints her Father *Laban* with it, who hired him to keep his Sheep ſeven years for his Daughter *Rachel*; ſo a Feaſt was kept a Week together to ſolemnize the Marriage; but at night *Laban* brings *Leah* to him inſtead of *Rachel*, which he diſcerning in the morning, expoſtulates with *Laban* about it; he excuſes it, and deſires him to keep her, and he'd give him *Rachel* too for ſeven years ſervice more; which he agreed to; and another Weeks Feaſt was kept for her; and ſhe was his beſt beloved, and was barren; but *Leah* bare him four Sons, *Reuben*, *Simeon*, *Levi* and *Judah*.

CHAP. XXX.

Rachel being impatient for Children, gives her Maid *Bilhah* to *Jacob*, by whom he has *Dan* and *Nepthali*. Then *Leah* likewiſe gives her Maid *Zilpah* to *Jacob*, by whom he has *Gad* and *Aſher*. *Leah* hires the Company of her Husband *Jacob* of *Rachel*, with her Sons Mandrakes, and ſo has two Sons more, *Iſſachar* and

God and *Zebulon*, and a Daughter *Dinah*. At last ~~*Dinah*~~ harkned to *Rachel*, and gave her a Son, *Joseph*. Then *Jacob*'s fourteen years of service being expired, he makes a new Bargain with his Unkle *Laban*, that he'd have only the speckled and spotted Lambs for his Wages; which beyond expectation and the course of Nature prov'd very advantageous to him by the Providence of God, and his Blessing on the Arts he us'd to make the Sheep bring forth speckled and spotted Lambs.

CHAP. XXXI.

Jacob being brow-beaten by *Laban* for the good success of his Bargain, and slandered by his Sons, upon warning from God departs privately, and carries away all his Substance; and among other things, *Rachel* stole away her Fathers Images. Assoon as *Laban* had notice of his departure, he pursues after him with no good intent, and overtakes him; but being warned of God not to endeavour, either by fair means or foul, to bring him back again, he only expostulates with him concerning his departing so privately; and charges him with stealing his Gods. *Jacob* gives him leave to search for 'em, which he did, but in vain, *Rachel* having hidden 'em, and sat upon them. Hereupon *Jacob* chode with him, complaining of his hard dealing all the time of his Service; but at length they made a Covenant, and so parted.

CHAP.

CHAP. XXXII.

Jacob going on has a Vision of Angels at *Mahanaim*; sends a Message to his Brother *Esau* to give him notice of his coming: *Esau* comes out to meet him, which fills *Jacob* with fear; whereupon he prays to God for deliverance from him, and prepares a present to pacifie him. That Night the Angel of the Covenant, Christ, wrestles with him in humane Shape, and suffers himself to be prevailed over, and calls his Name *Israel*.

CHAP. XXXIII.

After this *Jacob* and *Esau* meet together, and great expressions of kindness pass between 'em: then *Esau* returns to his own Habitation, and *Jacob* comes to *Shalem*, and builds an Altar there.

CHAP. XXXIV.

Dinah gadding abroad was ravish'd by *Sechem*; and afterwards upon agreement that all the men of his City should be circumcis'd, *Dinah* was given to *Sechem*: but her Brethren, *Simeon* and *Levi*, on the third day after their Circumcision, when they were sore, came upon 'em and slew all the Males, plundered the City, and took away their Sister *Dinah*.

CHAP.

CHAP. XXXV. *ver.* 1–20.

After this God ſends *Jacob* to *Beth-el*, where he purges his Family from Idols, and builds an Altar. God appears again to him there, and renews the Name *Iſrael* to him, and his former promiſes; whereupon he calls the Name of it *Beth-el*. As they journied from thence, Rachel ~~Rebeccah~~ falls in travail of *Benjamin*, and dies, and was buried there.

CHAP. XXXVI.

Eſau's Offspring is recorded.

CHAP. XXXVII.

Joſeph was feeding the Flock with his Brethren; but they hated and envied him for his Fathers love to him, and carried themſelves unkindly to him, which he acquainted his Father with. Then he dreamt two Dreams, of the Sheaves bowing down to his Sheaf, and the Sun, Moon, and eleven Stars making Obeyſance to him, which he told to his Father and his Brethren. Afterwards his Father ſends him to ſee how his Brethren did in *Sechem*. They ſeeing him acoming, conſpir'd againſt him, ſtript him of his Coat of divers colours, and caſt him into an empty pit; but ſeeing ſome Merchants travelling that way, they took him out and ſold him to them, (who carried him into *Egypt*, and ſold him to *Potiphar*, chief Officer in *Pharaoh*'s Court) and to diſguiſe their wickedneſs they took his Coat, dipt it in Blood, and ſent it

to

to their Father, to make him believe that ſome wild Beaſt had torn him to pieces.

CHAP. XXXV. *ver.*27--29.

After this *Jacob* goes to viſit his Father *Iſaac*, who died about that time, being nineſcore years old.

CHAP. XXXVIII.

Judah took a Wife and had three Sons by her. The eldeſt he married to *Tamar*; but he being wicked, God ſlew him before he had a Child. Then *Judah* ſpake to his Second Son to marry her, and raiſe up Seed to his Brother; but he (tho' he married her, yet) to prevent her conceiving by him, ſpilt his Seed on the ground; for which God ſlew him alſo: Whereupon *Judah* being unwilling to beſtow his third Son upon her, to put her off, perſwades her to go to her Fathers till his third Son was fit for her. Afterwards *Tamar* ſeeing that that third Son was not given to her, and hearing that *Judah* was going to his Sheep-ſhearers to *Timnah*, ſhe ſits in the way, veiled and diſguiſed. *Judah* taking her for a Harlot, ſollicits her Chaſtity: She yields, and takes his Staff, Signet and Bracelets as a Pledg of the reward he promis'd her, and goes away with 'em. Afterwards being found to be with Child, her Father-in-law *Judah* was acquainted with it; who thereupon ſentences her to be burnt. But ſhe producing the Staff, Seal and Bracelets, *Judah* acknowledges his Fault, and acquits her. When ſhe fell in Travel,

Travel, he brought forth Twins, the eldeſt of which was *Pharez*, who was one of Chriſt's Anceſtors.

CHAP. XXXIX.

Joſeph being ſold to *Potiphar*, and behaving himſelf with great prudence, was made Ruler over all his Houſe; and being a goodly Perſon, his Miſtreſs fell in love with him, and tempts him to lie with her; which he conſtantly refuſing, at length watching a fit opportunity, ſhe laies hold on him to force him to it: But he made a ſhift to get away, leaving his Upper Garment in her hands. Hereupon ſhe accuſes him to her Husband, that he had made an attempt upon her Chaſtity; which he believing, without more ado, caſt him into Priſon. But God inclin'd the Keepers Heart to ſhew him kindneſs, and he committed the Government of the Priſones, and management of all his Affairs to *Joſeph*; and God proſpered all that he did.

CHAP. XL.

During his Impriſoment two of the Kings chief Officers were committed to Priſon, the chief Butler and the chief Baker. One night they dreamt each of them a Dream, which in the morning they told to *Joſeph*, and he interpreted them to 'em, and the event made it good.

CHAP.

CHAP. XLI.

After this the King himself dreamt a Dream of Seven Fat Kine, and seven Lean Ones, which eat up the Fat Ones: And another Dream of seven full Ears of Corn, and seven thin ones, which devour'd the seven full Ones. These Dreams he related in the Morning to the Magicians and Wise Men, but they could not understand the meaning of 'em. Then the chief Butler acquainted the King, how *Joseph* had expounded his Dream, and his Fellow's, to them. So *Joseph* was sent for, to whom the King relating his Dreams, he expounded them, and likewise gave him prudent advice thereupon. The King finding *Joseph* a Personage of such extraordinary Sagacity and Prudence, made him Ruler over his House, and over all the Land of *Egypt*, and gave him an honourable person to be his Wife. Hereupon *Joseph* travels all over the Land, and appoints Officers, and prepares Granaries, and in the seven years of plenty laid up vast quantities of Corn in the Store-cities. During this time he had two Sons, *Manasseh* and *Ephraim*. Then came the years of Famine, and *Joseph* supplied both the *Egyptians* and Neighbour Countries with Corn.

CHAP. XLII.

Jacob hearing there was Corn in *Egypt*, sends all his Sons, but *Benjamin*, thither to buy Corn; who coming before *Joseph*, made a lowly Obeysance to him, (according to his Dream, *ch.* 37.5.)

37. 5.) but they knew him not, tho he knew them. He queſtion'd them about ſeveral things, ſpake roughly to 'em, charg'd 'em to be Spies, and impriſon'd 'em three days; but at laſt lets 'em go, and ſends 'em all away but one (whom he detained as an Hoſtage, till they brought their youngeſt Brother *Benjamin*) with their Sacks full of Corn, and their Mony in every Mans Sack. When they came to their Father, they relate all theſe paſſages to him, and emptying their Sacks, found every Mans Mony in his Sack; which they were concerned at, for fear of ſome deſign therein againſt 'em. But *Jacob* would not hear of letting *Benjamin* go.

CHAP. XLIII.

The Famine continuing, *Jacob* ſpake to 'em to fetch more Corn out of *Egypt*, and upon their importunity ſuffers 'em to take *Benjamin* along with 'em. They carry alſo a Preſent, and double Mony. When they came before *Joſeph*, and he ſaw *Benjamin* with 'em, he cauſed 'em to be entertained at his Houſe, and *Simeon* to be brought out to 'em; and when he came home, he treated 'em very courteouſly; eſpecially *Benjamin*,

CHAP. XLIV.

And commanded their Sacks to be filled again with Corn, and every Man's Mony put into his Sack, and his Drinking Cup to be put into *Benjamin*'s Sack; ſo they departed. But preſently *Joſeph* ſends his Steward after 'em to charge

charge 'em with ſtealing his Cup, and makes ſearch for it, and finds it in *Benjamin*'s Sack. whereupon they all came back to *Joſeph*'s Houſe, and *Judah* relates to him what paſſed between their Father and them concerning *Benjamin*'s coming with 'em, and that if they ſhould now return without him, it would certainly break their Fathers Heart, and bring down his Grey Hairs, with Sorrow to the Grave.

CHAP. XLV.

Upon this affecting Diſcourſe *Joſeph* was ſo overcome with tenderneſs of affection, that he could refrain no longer, but makes himſelf known to them, ſaying, *I am* Joſeph: Which ſtruck 'em with ſuch ſurprize and terror that they had not power to ſpeak a word: But he encourages 'em, and aſcribes all they had done to him to the Providence of God for their good; and bids 'em haſten to their Father to acquaint him that he was not only alive, but Lord of all *Egypt*, and therefore he ſhould come down immediately, and he'd ſuſtain him and his Family the five remaining years of the Famine: And then he embrac'd his Brother *Benjamin*, and kiſs'd him, and accomodated them with Waggons and all neceſſaries for their Journey, and bids 'em not to fall out by the way. They being come to their Father, and relating theſe paſſages to him, he was ready to faint and ſwoon away with the Surprize, and could not believe 'em. But afterwards upon further Diſcourſe and ſight of the Waggons he

was satisfied, saying, *It is enough, Joseph my Son is yet alive; I'll go and see him before I die.*

CHAP. XLVI.

Jacob having received this Message, removes towards *Egypt* with his whole Family. At *Beersheba* God appears to him, and encourages him to go into *Egypt*, promising to make him a great Nation, and to bring up him and his Posterity again out of that Land. Then *Jacob* sends *Judah* before him to *Joseph*, who comes to meet his Father, and instructs his Brethren what to say to *Pharaoh*, to encline him to grant 'em the Land of *Goshen* for their dwelling.

CHAP. XLVII.

Joseph presents his Father and some of his Brethren to *Pharaoh*; who questions 'em about their Occupation, and gives order to appoint 'em the best part of the Land, *viz. Goshen*, for their Abode: So he plac't them in *Rameses*, and provided for 'em; and likewise supplied all the Land of *Egypt* and *Canaan* with Corn, first for Mony, then for their Cattel, and lastly for their Bodies and Lands. After this *Jacob* lived in *Egypt* seventeen years, and drawing towards his end, he sends for *Joseph*, and obliges him by Oath not to bury him in *Egypt*, but to carry him to *Canaan*, and bury him with his Fathers.

CHAP.

CHAP. XLVIII.

Jacob being ſick, *Joſeph* comes to viſit him, and brings his two Sons with him, that they might receive their Grandfathers Bleſſing; which *Jacob* having notice of, ſits up, and tells *Joſeph* that his two Sons, *Ephraim* and *Manaſſeh* ſhould be reckoned as his own, being Heads of diſtinct Tribes, as his other Sons were: Then laies his Right Hand upon *Ephraim*'s head the younger, and his Left upon *Manaſſeh*'s the Elder; to ſhew that *Ephraim*, tho the Younger, ſhould have the preheminence, and beſtow his Patriarchal Bleſſing on them, and gives *Joſeph* a parcel of Land in *Canaan*, (all that he had there) as his Heir.

CHAP. XLIX.

Afterwards he calls all his Sons together, and by the Spirit of Prophecy bleſſes them, and foretels their future Eſtate, and what ſhould betide each Tribe particularly in their ſucceeding Generations: Then commands 'em to bury him with his Fathers, and ſo yields up the Ghoſt.

CHAP. L.

Then *Joſeph* commands his Body to be embalmed; which being diſpatch'd, having crav'd leave of the King, he carries his Father's Body into *Canaan*, to his Sepulcher there, according to his appointment. The Funeral Solemnity being over, *Joſeph*'s Brethren began to fear that

he'd reckon with 'em for their misusage of him formerly: But he was so far from that, that he comforts and speaks kindly to 'em, and promises to nourish them and all theirs. After which *Joseph* and his Brethren lived long in *Egypt*; and when he was ready to die, he told them, that God would certainly visit them in mercy, and bring 'em out of *Egypt* into *Canaan*, and therefore they should not bury his Body there, but carry it along with 'em whensoever they went out. So he died, being an hundred and ten years old; and they embalmed him, and put him in a Coffin.

EXODUS.

EXODUS.

CHAP. I.

Joseph being dead, and the Children of *Israel* being multiplyed exceedingly, there arose a new King, who not regarding the eminent Service *Joseph* had done to that Crown, fearing their Strength, contrives several ways to keep 'em under; endeavouring first to wear 'em out with hard Labour, and rigorous Bondage; which not succeeding, he commands the Midwives to strangle all the Male Children in the Birth; but they not obeying this barbarous Edict, he next commands all his People to throw every Male Child they met with into the River.

CHAP. II.

During this Distress *Moses* was born, and concealed by his Parents; but when they could hide him no longer, they put him in an Ark of Bullrushes, and laid him among the Flags by the River side, and set his Sister to watch the event. *Pharaoh*'s Daughter coming that way, and spying the Ark, sent for it, and found a Child

therein: Then ſhe ſent the Childs Siſter to fetch an Hebrew Nurſe, who called the Child's Mother; ſo ſhe nurſt it, and when he was grown up, brought him to *Pharaoh*'s Daughter, who adopted him for her Son, called his Name *Moſes*, and trained him up in all the Wiſdom and Learning of the *Egyptians*; whereby he was fitted (by God's ſingular Providence) for thoſe great Services he was afterwards employed in. In this capacity he continued in *Pharaoh*'s Court till he was forty years old; but then he forſook the Court, and joyned himſelf to his afflicted Brethren, reſolving to afford 'em what help he could. So going among 'em one day, and ſeeing an *Egyptian* cruelly beating one of his Brethren, he ſlew the *Egyptian*; which being known to *Pharaoh*, he was fain to fly into the Land of *Midian*, where he dwelt with a Prieſt of that Land, and married one of his Daughters, by whom he had a Son. Here he continued forty years, till that King of *Egypt* was dead: But ſtill the *Iſraelites* were exceedingly oppreſt, which made 'em cry to God, and he took notice of it.

CHAP. III.

As *Moſes* kept his Father-in-law's Flock by *Horeb*, he had a Viſion of a Buſh Burning, yet not conſum'd; out of which God calls to him, and tells him he heard the Cry of the *Iſraelites*, and was come down to deliver them, and would ſend him to bring 'em forth: from which employment *Moſes* excuſes himſelf, but God encourages him. *Moſes* asks his Name. God bids him ſay to the *Iſraelites*, I AM THAT I AM

AM hath ſent me to you; and bids him and the Elders of *Iſrael* go to *Pharaoh* to ask his leave to go into the Wilderneſs to offer Sacrifice, and Promiſes, tho *Pharaoh* did refuſe, to bring 'em out by Power, and with much Wealth.

CHAP. IV.

Moſes further excuſes himſelf, and God encourages him again by two Miracles; but ſtill he is loath to venture, and frames new excuſes, till God was angry with him; and to encourage him, joyns his Brother *Aaron* in Commiſſion with him to be his Spokeſman to *Pharaoh* and the People: Hereupon *Moſes* with his Family return into *Egypt*, and in an Inn by the way the Lord had like to have ſlain him for not circumciſing his Child. In the Wilderneſs he meets with his Brother *Aaron*; and ſo they went and called together the Elders of the People, and rehears'd theſe things to them, who rejoyc'd at it.

CHAP. V.

Moſes and *Aaron* went to *Pharaoh* to demand leave for the People to go to keep a Feaſt in the Wilderneſs to the Lord. *Pharaoh* proudly demands, *Who is the Lord, that I ſhould obey his voice to let* Iſrael *go?* and chides 'em for their meſſage, and encreaſes the Peoples task; which when they complain of they are chidden, and get no redreſs: whereupon they cry out upon *Moſes* and *Aaron*, and *Moſes* complains to God.

CHAP. VI.

Then God encourages him, and renews his Promiſe by his Name *Jehovah*, aſſuring him that he'l bring the People out of *Egypt*, and bring 'em into *Canaan*: And this *Moſes* relates to 'em; but they minded it not by reaſon of their oppreſſion.

CHAP. VII.

Then God ſent *Moſes* and *Aaron* again unto *Pharaoh*, who requires a Sign whereby he might know that God ſent 'em. *Aaron* throws down his Stick before *Pharaoh*, and it became a Serpent. The Magicians did alſo in like manner: So *Pharaoh*'s Heart was hardned that he would not let 'em go. Then God ſends *Moſes* and *Aaron* again, and in caſe *Pharaoh* would not yet be perſwaded, that they ſhould ſmite the Waters with the Staff, and turn 'em to Blood: which accordingly they did; and the Magicians did the like. So that *Pharaoh* was hardned ſtill.

CHAP. VIII.

God ſends 'em again, and upon *Pharaoh*'s refuſal, ſends Frogs all over the Land'; and the Magicians did the like: But now *Pharaoh* ſeeks to *Moſes* and *Aaron* to have the Frogs remov'd, and promiſes to let 'em go; but when the Frogs were taken away, he refuſes ſtill: Then God ſends Lice upon Man and Beaſt; which the Ma-

Magicians could not do, and ſo were convinc't that it was Gods work: yet *Pharaoh* ſtands out ſtill. Then God ſends Swarms of Flies which corrupted the Land. *Pharaoh* then would let 'em go, with ſome Limitations, and prays that this Judgment might be remov'd; which being done, he was hardned ſtill.

CHAP. IX.

Next God ſends a Murrain upon the Cattel, ſo that they died; next, Boils upon Man and Beaſt, ſo that the Magicians could not ſtand before *Moſes*; next, Thunder, Lightning, and Hail, which deſtroyed all that was in the Fields, Herbs, Trees, Man and Beaſt. Then *Pharaoh* promiſes to let 'em go; but when the Storm ceas'd, he was the ſame ſtill.

CHAP. X.

Next God ſends the Locuſts, which darkned the Sky with their multitude, and covered the Face of the Earth, and devoured all that the Hail had left: Whereupon *Pharaoh* capitulates with 'em again, but was ſtill hardned. Then God ſends Darkneſs which might be felt, and *Pharaoh* capitulates again, but was ſtill hardned.

CHAP. XI.

During this Darkneſs, God bids all the People borrow of their Neighbours Jewels of Gold and Silver, and foretels the Deſtruction of all their Firſt-born.

CHAP. XII.

God now changes the beginning of the year, and inſtituted the Sacrament of the Paſſover, with the Blood whereof they were to mark the Poſts of their Doors, that the deſtroying Angel might paſs over them. Then at Midnight God ſmote all the Firſt-born of *Egypt*, both of Man and Beaſt: whereupon *Pharaoh* and the *Egyptians* drove 'em out in haſte; ſo they went out about ſix hundred thouſand men, beſides Children, at the end of four hundred and thirty years, in that very Night that the time expir'd.

CHAP. XIII.

God commands the Firſt-born to be ſanctified, in memory of the preſervation of their Firſt-born when the *Egyptians* were deſtroyed; and ſeven days of unleavened Bread to be obſerved in memory of their coming out in haſt, and eating unleavened Bread. *Moſes* carries *Joſeph*'s Bones with 'em, as he had made 'em ſwear to do. God went afore 'em by a Pillar of a Cloud in the Day, and a Pillar of Fire in the Night.

CHAP. XIV.

When the *Iſraelites* were gone, *Pharaoh* and the *Egyptians* repent that they had let 'em go, and ſo purſue after 'em, and overtook 'em near the Red Sea: whereupon the *Iſraelites* were

were mighty fraid, and cried out to God, and he divided the Red Sea, ſo that they paſſed through it on dry ground. The *Egyptians* alſo went in after 'em; but when the *Iſraelites* were paſſed through, God cauſed the Waters to return upon the *Egyptians*, and drown'd 'em all.

CHAP. XV.

Upon which occaſion *Moſes* compoſes a Song, which the *Iſraelites* ſang unto the Lord. When they were paſſed through the Sea, they came to a place in the Wilderneſs where the Waters were bitter, (called therefore *Marah*) whereat the People murmured; but *Moſes* caſt in a Bough of a Tree, and they became ſweet.

CHAP. XVI.

The People murmur for want of Bread, and wiſh they had died in *Egypt*, where they had Bread enough; whereupon God gave 'em Manna, which fell on the ſix days, but not on the Sabbath. Then they murmured for Fleſh; then God gave 'em Quails in ſuch multitudes, that they covered the Camp. Then God commanded 'em to fill an Homer with Manna to be kept before the Teſtimony, for a Memorial to ſucceeding Generations. This Manna continued till they came to *Canaan*.

CHAP. XVII.

Then they came to another place where was no Water, which made 'em murmur again; but

but *Moſes*, at the Commandment of the Lord, ſmote the Rock, and there iſſued out Water. Here *Amalek* came and fought with 'em; but *Moſes* went and ſtood upon a Hill, and while he held up his hand *Iſrael* prevailed, but when he let it down *Amalek* prevailed.

CHAP. XVIII.

Jethro, *Moſes* his Father-in-law, hearing that God had brought the *Iſraelites* out of *Egypt*, carries *Moſes*'s Wife and two Sons to him into the Wilderneſs, to whom *Moſes* related all that God had done for 'em, which he rejoyced at, and they feaſted together. *Jethro* ſeeing *Moſes* tiring and wearing out himſelf with judging the People from Morning till Night, adviſes him to make inferior Judges and Rulers for leſſer matters, and reſerve only the more weighty for his own Determination; which God approved of, and ſo was done accordingly.

CHAP. XIX.

In the third Month after their coming out of *Egypt* they came to the Wilderneſs of *Sinai*, to Mount *Sinai*. Here God ſpake unto *Moſes*, and by his means made a Covenant with the People to become his peculiar People. Then God commanded him to ſanctifie the People, and ſet Bounds to the Mount, that the People might not come to touch it. On the third day there were Thundrings and Lightnings, and the Mount all on Fire, and the Voice of the Trumpet exceeding loud; then *Moſes* brought forth the People to meet God.

CHAP.

CHAP. XX--XXIII.

And God ſpake with an audible Voice in the hearing of the People the *Ten Commandments*: whereupon the People deſire that God might not ſpeak any more to them, but that *Moſes* might ſpeak to them from God. So God by *Moſes* gave 'em divers Judicial Laws for the better government of the Commonwealth.

CHAP. XXIV.

Moſes acquaints the People with theſe Laws, and they promiſe Obedience to them; and ſo he made a Covenant before God and the People. Then *Moſes* and the Elders went up into the Mount, and ſaw the Glory of God. But *Moſes* went up further into the Mount, and was there forty days and forty Nights.

CHAP. XXV.

God appoints what they ſhould offer for the Tabernacle, preſcribes the form of the Ark, and Mercy-ſeat with the Cherubims, of the golden Table, and golden Candleſtick.

CHAP. XXVI.

God directs how to make the Tabernacle, and all things belonging to it, (*Ch.* 27.) and the Altar of Burnt offering, the Court of the Tabernacle, and Oyl for the Lamps.

CHAP. XXVIII.

Aaron and his Sons are ſet apart for the Prieſts

Prieſts Office, and holy Garments are appointed 'em.

CHAP. XXIX.

God ſhews how the Prieſts ſhould be conſecrated, appoints the daily Burnt-offering, and promiſes to dwell with 'em.

CHAP. XXX.

God directs the making of the Altar of Incenſe; appoints what ſhould be the ranſom for their Souls; the brazen Laver, holy anoynting Oyl, and compoſition of the Perfume.

CHAP. XXXI.

God furniſhes *Bezaleel* and *Aholiab* with Abilities to make all things belonging to the Tabernacle. He again ſtrictly enjoyns the Sanctification of the Sabbath, and gave *Moſes* the two Tables of the Law written with his own Finger.

CHAP. XXXII.

Moſes ſtaying ſo long in the Mount, the People cauſe *Aaron* to make a golden Calf, which they worſhip as a Repreſentation of the true God; wherewith God was ſo provok'd, that he treats with *Moſes* about deſtroying them, and making him a great Nation: But *Moſes* intercedes for 'em, and obtains their pardon. But when he came down near the Camp, and ſaw the Calf and the dancing, he caſt the two Tables of the Law out of his Hand and brake 'em, and burnt the Calf, and chode *Aaron* for making it, who excuſes himſelf. *Moſes* commands the *Levites* to ſlay the Idolaters, and intercedes

tercedes for the People, and prays, that himself might be blotted out of Gods Book, rather than they should not be pardon'd.

CHAP. XXXIII.

God refuses to go with the People, but speaks of sending an Angel with 'em, whereat the People mourn; and the Tabernacle is removed out of the Camp; God talks familiarly with *Moses* in it, who desires God to shew him his Glory, and he promises to let him see his back parts.

CHAP. XXXIV.

God commands *Moses* to hew two Tables more of Stone, which he carried up into the Mount. Then God passed by before him and proclaimed his Name: *Moses* begs again for pardon and God's Presence to go with 'em: God makes a Covenant with 'em; writes the Ten Commandments in the two Tables. Then *Moses* came down from the Mount, and his Face shone, so that he was feign to put a Vail upon it.

CHAP. XXXV.

The Sabbath is again commanded, and Free-will Offerings for the Tabernacle, which the People chearfully offer. Then *Moses* sets *Bezaleel* and *Aholiab* about the Work, which they perform in all the parts of it, and as to all things belonging to the Tabernacle, as was before directed, *ch.* 36, 37, 38. together with all the Holy Garments for *Aaron* and his Sons; all which *Moses* viewed and approv'd, *ch.* 39.

CHAP.

CHAP. XL.

On the first day of the first Month of the second year after they came out of *Egypt* was the Tabernacle rear'd, and all things put in order about it by *Moses*; which being done, the Glory of the Lord filled it, and a Cloud covered it, so that *Moses* could not enter into it.

LEVITICUS.

CHAP. I--IX.

THE Tabernacle, the place of solemn Worship, being set up, God spake unto *Moses* out of it, and gave him directions concerning the several sorts of Sacrifices and Offerings upon several Occasions.

CHAP. X.

Nadab and *Abihu* offering strange Fire, were consumed by Fire from God; but *Aaron* their Father, and his Sons, are forbidden to mourn for 'em. They are also forbidden to drink when they were to Minister in the Tabernacle.

CHAP. XI.

God declares what kind of Food should be clean, and what unclean.

CHAP. XII.

He gives Rules concerning the Purification of Women after Child-birth, and

CHAP.

CHAP. XIII.

Rules for the Priests in judging of Leprosie, and how it is to be cleansed, and

CHAP. XIV.

Signs of Leprosie in a House.

CHAP. XV.

Concerning uncleanness by Issues.

CHAP. XVI.

Other Offerings are directed, and the Feast of Expiation.

CHAP. XVII.

Blood must not be eaten.

CHAP. XVIII.

Shews what are unlawful Marriages.

CHAP. XIX, XX.

A Repetition of sundry Laws.

CHAP. XXI, XXII.

Several Laws concerning Priests.

CHAP. XXIII.

Several Solemn Feasts prescribed.

CHAP. XXIV.

Some Ceremonial Laws, and concerning Blasphemy.

CHAP. XXV.

Concerning the Jubilee.

CHAP. XXVI.

Blessings of Obedience, and Curses of Disobedience.

CHAP. XXVII.

Laws concerning Vows, and things Dedicated, and Tithes.

NUMBERS.

CHAP. I.

THE people were numbred, (all but the Levites) and they were six hundred and three thousand five hundred and fifty.

CHAP. II.

The order and method wherein the Tribes were to pitch their Tents.

CHAP. III.

The Levites are given to the Priests for the Service of the Tabernacle instead of the First-born, being almost equal in number, and the overplus of the First-born were to pay so much a Man for their Redemption.

CHAP. IV.

The several charges and offices of the Levites.

CHAP. V.

The Trial of Jealousie.

CHAP. VI.

Laws concerning the *Nazarites*. The Form of the Priests blessing the people.

CHAP. VII.

The Offerings of the Princes at the Dedication of the Tabernacle and Altar.

CHAP. VIII.

Directions about lighting the Lamps, and Levites Consecration, and the time of their Service.

CHAP. IX.

The Passover was kept, and directions are given

given for those that could not keep it in its season. The Cloud and Pillar of Fire guide the *Israelites* removings and encampings.

CHAP. X.

Silver Trumpets are commanded to be made, and their use shew'd. By direction of the Cloud they removed from *Sinai* to *Paran*.

CHAP. XI.

God kindles a Fire among the people for their complaining, which upon *Moses*'s prayer was quench't. They despise Manna, and fall a lusting for Flesh; which *Moses* being disturbed at, begs of God to take away his Life: Whereupon God provides him Seventy Men for his Assistants, and promises to satisfie them with Flesh for a whole Month together, which *Moses* cannot tell how to believe: But God sent 'em Quails in abundance, but withal smote 'em with a very great Plague.

CHAP. XII.

Miriam and *Aaron* speak against *Moses*, because of an *Ethiopian* Woman whom he had married; which God himself chides them for, and smites *Miriam* with Leprosie, but upon *Moses*'s intercession she is healed.

CHAP. XIII.

Spies are sent to search the Land of *Canaan*, who brought a bunch of Grapes of such a prodigious bigness that it was carried between two Men; but withal they give a discouraging account of the Inhabitants, and so brought up an evil Report of the Land. Whereupon

CHAP.

CHAP. XIV.

The people murmured, and talke of returning again to *Egypt*; but *Caleb* and *Joshua* laboured to satisfie 'em, but the people mutiny against them: whereupon the Glory of God appeared in the Tabernacle, and God threatens to destroy 'em all with a Plague; but *Moses* intercedes for 'em, and prevails for pardon; but God resolves that those Murmurers shall never see the Land, but die in the Wilderness; and those that slandered the Land, died by the Plague: Whereupon some of them would needs go and fight with the *Canaanites*, and take possession of the Land, but *Moses* forbids 'em: yet they will go, and are worsted by the *Canaanites*.

CHAP. XV.

Divers Laws about Offerings. The Sacrifice for sins of Ignorance. The punishment of presumption. A Man that was found gathering Sticks on the Sabbath-day was by God's Command ston'd to Death. Fringes to be worn on the borders of their Garments.

CHAP. XVI.

Corah, *Dathan* and *Abiram* with two hundred and fifty Nobles make a Mutiny against *Moses* and *Aaron*, because the other Tribes had not a share in the Priesthood as well as the Tribe of *Levi*; and because the other Families of the Tribe of *Levi* were not taken into the Priesthood as well as the Family of *Aaron*. Whereupon *Moses* bids 'em bring their Censers with Incense in them to the Tabernacle, that it might appear

appear whom God had choſen. When they came to the Tabernacle, God commanded *Moſes* that the Congregation ſhould ſeparate themſelves from the Tents of thoſe perſons; then the Earth opened and ſwallowed 'em up; and alſo Fire came out from the Lord, and conſumed the two hundred and fifty that offered Incenſe. The next day the people murmured againſt *Moſes* and *Aaron* for killing the people of the Lord, and gathered together againſt them; but the Glory of God appeared upon the Tabernacle, and he ſmote them with a Plague, whereof there died fourteen thouſand and ſeven hundred: Then *Aaron* made attonement for them, and ſo the Plague was ſtaid. And

CHAP. XVII.

For a further confirmation that God had choſen the Tribe of *Levi* peculiarly for the Prieſthood, he commanded that every Head of each Tribe ſhould bring a Rod to be laid up in the Tabernacle before the Lord, and the Rod belonging to that Tribe which God did chooſe ſhould bloſſom. On the morrow, when they brought out the Rods, the Rod of *Aaron* was budded, bloſſomed, and had Fruit on't; which Rod God commanded to be laid up before the Teſtimony for a Token of this Deciſion of the Caſe.

CHAP. XVIII.

Their Election to the Prieſthood being thus fixt beyond all diſpute, God gives them the charge of the Sanctuary and holy things, and aſſigns

aſſigns 'em their ſhare of 'em, and appoints the place where they ſhould be eaten.

CHAP. XIX.

The Water of Separation for the purification of the unclean.

CHAP. XX.

In the Wilderneſs of *Zin Miriam* dies. Here the People wanted Water, and thereupon murmur againſt *Moſes* and *Aaron*. They pray God, and he bids *Moſes* take the Rod and ſtrike the Rock with it, and that ſhould give Water. *Moſes* accordingly took the Rod, and being in a paſſion, ſmote the Rock twice, ſaying, *Hear now ye Rebels, muſt we fetch you water out of this Rock?* whereat God was diſpleaſed, and tells them, They ſhould not bring the people into the promiſed Land. Then *Moſes* ſent to the King of *Edom* to deſire paſſage through his Country, but he denied it. At Mount *Hor*, *Moſes*, at God's command, ſtrips *Aaron* of his Garments, and put them on *Eleazar* his Son; and then *Aaron* died there.

CHAP. XXI.

The people murmur for want of Bread and Water, and loath Manna; whereupon God ſent poiſonous Serpents among 'em, which bit 'em, whereof many died. Then the people acknowledge their Fault, and beg the removal of thoſe Serpents. But God commanded *Moſes* to make a Serpent of Braſs, and ſet it upon a Pole, and every one that look'd upon't was healed. The *Iſraelites* ſend Meſſengers to *Sion* for leave

leave to pass through his Land; but he not only denied leave, but waged war against 'em; but they overcame him, and took all his Land, and dwelt in the Cities thereof. Then *Og* fought with 'em also, but they slew him and all his Posterity, and possessed his Land.

CHAP. XXII.

Balak King of *Moab*, seeing what they had done to the *Amorites*, was afraid, and sent to *Balaam* a Southsayer to come and curse 'em, that so he might prevail against 'em; but God forbad him to go; so he sent the Messengers away. But *Balak* sent other Messengers with promises of great Rewards: Whereupon *Balaam* gaping after the Rewards, detains them that Night, to try if he could obtain leave to go with 'em; which God yields unto, only with this Caution, That he should say nothing but what God directed him. But God was angry with *Balaam* for going with a mischievous intent, and sent an Angel to stand in his way and hinder him. *Balaam*'s Ass seeing the Angel, turn'd out of the way; then he went and stood in a narrow way between two Walls; whereupon the Ass, to shun the Angel, thrust her self to the Wall, and crush'd *Balaam*'s foot: Then the Angel went to a narrow place, where he could not possibly pass by: Then the Ass fell down under *Balaam*, whereupon he smote the Ass with a Staff. Then the Lord opened the Asses mouth, and she argued the case with *Balaam*; after which God opened the eyes of *Balaam* also to see the Angel, who reproved him, both for his usage of the Ass, and for his Journey; yet bids

bids him go on with the the former caution: So he came to *Balak*, who brought him to a place where he might ſee all the Camp of *Iſrael*.

CHAP. XXIII.

Balaam having appointed ſeven Altars to be built, offers Sacrifice on 'em, and waits for ſome word from God; who put a Word into his Mouth, and over-rul'd him to bleſs the people of *Iſrael*, which *Balak* was angry at; and takes him to another place, from whence he might ſee but part of 'em: There alſo he built Altars, and offered Sacrifices; and God put another Word into his Mouth, That he'd not repent of what he had ſaid, but that they ſhould be bleſſed, and he'd be with 'em, ſo that no Enchantment ſhould take place againſt 'em, and that they ſhould prevail over all their Enemies. *Balak* was very angry at this, but brought him to another place, to try whether he could get 'em curſed from thence.

CHAP. XXIV.

Sacrifices being offered as afore, *Balaam* ſeeing his purpoſe croſs'd hitherto, goes with a reſolution to curſe 'em whatever came on't; but as ſoon as he beheld them, the Spirit of God came upon him, and over-rul'd him to foretel their flouriſhing Eſtate, multitude of People, advancement of the Nation, their Power, Strength and Victory over their Enemies, and concludes with a Bleſſing on thoſe that bleſſed them, and a Curſe on thoſe that curſed them. Whereupon *Balak* in a great huff ſends him away.

away. But before his departure he propheſied farther of the Star of *Jacob*, that ſhould ſmite all the Corners of *Moab*, and of his Conqueſt of ſeveral Nations; and ſo they parted.

CHAP. XXV.

While *Iſrael* continued thereabouts, the People began to commit Whoredom with the Daughters of *Moab*, and to worſhip their Gods; whereupon God commanded the Ringleaders to be hanged up, and others were ſlain: And when *Phineas* ſaw one bring a *Midianitiſh* Woman into his Tent in the Face of the Congregation, he went and thruſt them both thorow; whereupon the Plague was ſtaid, whereof twenty four thouſand died; and God promis'd him an everlaſting Prieſthood.

CHAP. XXVI.

The People are commanded to be numbred, and the Land to be divided according to the number of each Tribe.

CHAP. XXVII.

Zelophehad leaving behind him only Daughters, they ſue for an Inheritance, which was allowed them; and a general Law made, That Daughters ſhould inherit. *Moſes* is commanded to go to the top of a Mountain, to take a view of the Land, and ſo be gathered to his People: Whereupon he ſues for a Succeſſor; and *Joſhua* is appointed, upon whom *Eleazar* the Prieſt laid his hand, and inveſted him in his Office.

CHAP. XXVIII, XXIX.

Laws concerning ſeveral ſorts of Offerings. And *Ch.* 30. About Vows.

CHAP. XXXI.

The People are ſent to fight againſt the *Midianites*, and they ſlew the Kings and all the Males, but ſaved the Women. They alſo ſlew *Balaam* among the reſt. When they returned, *Moſes* was angry for ſparing the Women, becauſe they had entic'd the *Iſraelites* to Whoredom and Idolatry, and commands 'em all to be ſlain, but the Virgins to be kept alive and purified. Then the Prey was divided between thoſe that went to War, and thoſe that ſtayed at home, and a Tribute was levied to the Lord out of each of their ſhares. The Officers of the Army, upon a muſter, find that there was not one Man wanting, whereupon they offered a Free-will Offering to God.

CHAP. XXXII.

The *Reubenites* and *Gadites* ſue for their Inheritance on that ſide *Jordan*, for which *Moſes* reproves them, as if thereby they diſcouraged their Brethren; but they promiſing to go over along with their Brethren, and not to return till they had conquer'd the Land, *Moſes* accepts of the Offer, and ſo aſſigns 'em the Kingdom of *Sihon*, and of *Og*; ſo they repaired the Cities, and poſſeſſed them.

CHAP. XXXIII.

The ſeveral Journies of the *Iſraelites* in the Wilderneſs.

CHAP.

CHAP. XXXIV.

A Terrier of the Land of *Canaan*, describing it by its borderings on every side. The Names of the Persons appointed to divide it.

CHAP. XXXV.

Forty eight Cities with their Suburbs were to be assigned to the Levites; whereof six were to be Cities of Refuge; and Laws are given to direct who should be received into those Cities, and who should be accounted guilty of wilful Murder; and that no satisfaction should be taken for such a one.

CHAP. XXXVI.

The Daughters of *Zelophehad* being Heiresses, are appointed to marry within their own Tribe, to prevent alienating the Possessions of one Tribe to another; whereupon they married to their Cosin-Germans.

DEUTERONOMY.

This Book contains only a Repetition of what had pass'd, and was related afore, with little addition of Historical Passages, and so may be omitted in this Abridgment, most of it, only

CHAP. XXXI.

God foreseeing that the *Israelites* would

break his Covenant, and commit Idolatry, and so provoke him to inflict many Evils upon 'em, commands *Moses* to write a Song to be taught their Children from Age to Age, which should be a Witness for him against them. Which he did, *chap.* 32. Then

CHAP. XXXIII.

He blesses the Tribes, and

CHAP. XXXIV.

Afterwards goes up to the top of *Pisgah*, from whence God shew'd him all the Land of *Canaan*, and then he dies, being an hundred and twenty years old; and God buried him in a place that no man knew of. His Successor was *Joshua* the Son of *Nun*.

* Hard y people shou'd have worshipd y body of Moses & committed Idolatrie.

JOSHUA.

CHAP. I.

After *Moses*'s Death, God commands *Joshua* to lead the *Israelites* over *Jordan* into *Canaan*, promising to be with him, and never to fail him nor forsake him. According he prepares for their passage, and puts the two Tribes and half in mind of their promise; which they own, and promise Obedience to him, as they had done to *Moses*.

CHAP. II.

Joshua sends two Men to spy *Jericho*, who came to a Harlots House, and lodged there; which

which being known to the King, he ſends to *Rahab* to produce 'em; but ſhe hid 'em, and made an excuſe, that they were gone. Before they went away, ſhe treats with 'em about ſparing her ſelf, and Family and Relations, when God ſhould deliver the Land into their hands. Which they conſent unto, upon condition ſhe conceal'd the Agreement, and tied the Scarlet Thread, by which they were to be let down, to her Window. So ſhe let 'em down thro' the Window, and they eſcap'd, and came to *Joſhua*.

CHAP. III.

Joſhua removes the Camp to *Jordan*, and commands the Prieſts to take up the Ark, and go before the People; and as ſoon as the Prieſts Feet touch'd the Waters of *Jordan*, they were divided, and ſo the Prieſts and all the People paſs'd thro' *Jordan* on dry ground.

CHAP. IV.

The People being paſs'd over, but the Prieſts with the Ark ſtanding ſtill in the Chanel, God commands *Joſhua* to appoint twelve Men to take twelve Stones out of the midſt of *Jordan*, and ſet 'em on the other ſide, for a memorial of this Miracle. And likewiſe he ſet up twelve Stones in the midſt of *Jordan*. All this while the Prieſts with the Ark ſtood in the Chanel: But when all was done, and they were come away, preſently the Waters return'd to their place, as before.

CHAP. V.

When the report of this miraculous appearing of God for his People was heard among the *Canaanites*, they were ſtruck with ſuch terror, that they had no Spirit left in 'em. As ſoon as the People were paſs'd over *Jordan*, God commands all the Males born in the Wilderneſs to be circumciſed, (becauſe they had not been circumciſed by the way.) Then they kept the Paſſover, and the morrow after did eat of the old Corn of the Land of *Canaan*, and the Manna ceas'd. God appears to *Joſhua* with a drawn Sword in his hand, as being come to his aſſiſtance.

CHAP. VI.

God commands *Joſhua*, that ſeven Prieſts with Trumpets of Rams Horns going before the Ark, and attended with the *Militia* before and behind them, ſhould go round about *Jericho* once every day for ſeven days together, and on the ſeventh day ſhould compaſs it about ſeven times, and at the ſeventh time ſhould ſhout; which being done, the Wall fell down flat, ſo that every man went into the City ſtrait before him, and utterly deſtroyed all that was in it, both Man and Beaſt, (it being devoted) only *Rahab* and her Family was ſav'd alive, and all that ſhe had, and the Gold and Silver they put into the Treaſury of the Lord. And *Joſhua* laid a Curſe upon whomſoever ſhould ever after build that City again.

CHAP. VII.

But one of the *Iſraelites* converted ſome of the Spoils

Spoils thereof to his own uſe (all which ſhould either have been deſtroyed, or dedicated to God) whereupon when ſome of the People were ſent againſt *Ai*, they fled before the Men of *Ai*, and about thirty ſix were ſlain. *Joſhua* was much ſurpriz'd at this Diſcomfiture, and expoſtulates with God about it; who tells him, It was becauſe ſome body had taken of the accurſed thing, and converted it to his own uſe, which muſt be diſcovered and puniſh'd; and therefore they ſhould all appear before the Lord, and caſt Lots; and the perſon that was taken by lot ſhould be burnt with Fire, he and all that he had. Which being done, *Achan* was taken; who thereupon confeſs'd that he took a goodly *Babyloniſh* Garment, two hundred Shekels of Silver, and a Wedg of Gold, and hid 'em in his Tent: So *Joſhua* ſent Meſſengers and fetcht 'em, and took them, and him, and his Children, and all that he had, and burnt 'em with Fire; and then the Lords Anger was appeas'd.

CHAP. VIII.

God encourages *Joſhua*, and promiſes to deliver *Ai* into his Hands, and gives him the prey of it for themſelves; only directs him to lay an Ambuſhment behind the City, which was done; and ſo the City was taken, ſackt and burnt, the King hang'd; but they took the prey for themſelves. Then *Joſhua* built an Altar on Mount *Ebal*, and wrote the Law upon it; and half of the People ſtood upon Mount *Ebal*, and half on Mount *Gerizim*, and read the Bleſſings and Curſes of the Law, as was commanded by *Moſes*.

CHAP. IX.

The *Gibeonites* hearing of the taking of *Jericho* and *Ai*, ſent Meſſengers with mouldy Bread and clouted Shoes, pretending that they came from a far Country, and deſired to make a League with the *Iſraelites*; which they accepted of, without asking Counſel of God; and ſo clapt up a League with 'em. But ſoon after they underſtood they were their Neighbours: But the Princes having ſworn to 'em, the People let 'em alone; only, as a puniſhment for their Fraud, they made 'em Hewers of Wood, and Drawers of Water for the Houſe of God.

CHAP. X.

Some of the Kings of the *Canaanites* hearing what *Gibeon* had done, combin'd together to ſmite it; whereupon they ſent to *Joſhua* for help, who came ſuddenly upon the Kings, and ſlew 'em with a great ſlaughter. The Lord alſo caſt down great Hail-ſtones upon 'em, which ſlew many more than had been ſlain with the Sword. And that the Victory might be compleat, *Joſhua* commanded the Sun to ſtand ſtill over *Gibeon*, which it did for about a whole day. But the five Kings fled and hid themſelves in a Cave, which *Joſhua* being told of, he ſent for 'em, and made the great Officers ſet their Feet upon their Necks, in token that they ſhould deal ſo by all their Enemies. Then he commanded 'em to be hang'd till the Evening. Afterwards he took ſeveral other Towns, with the Kings thereof, and then returned to the Camp to *Gilgal*.

CHAP.

CHAP. XI.

Divers other Kings joyning together to fight against *Israel*, God delivers 'em into their hands, and they smote 'em till they left none remaining: They also took their Cities, and slew the Inhabitants, but took the Spoil for themselves.

CHAP. XII.

A Rehearsal of the Kings that *Moses* took on the other side *Jordan*, and of the thirty one Kings that *Joshua* took on this side *Jordan*.

CHAP. XIII.

Tho much of the Land was yet unconquer'd, yet God bids *Joshua* divide it all among the Nine Tribes and an half.

CHAP. XIV.

Caleb challenges a certain share in the Land by the promise of *Moses*, which *Joshua* allowed, and gave him *Hebron* for his Inheritance.

CHAP. XV.

The Borders of the lot of *Judah* are set down, among which was the Inheritance of *Caleb*, who promis'd his Daughter *Achsah* to whomsoever should take *Kirjath-sepher*: This *Othniel* perform'd, and obtain'd her for his Wife: She beg'd of her Father some Land that had Springs in it; so he gave her the upper Springs and the nether Springs. The Children of *Judah* could not wholly drive the *Jebusites* out of *Jerusalem*.

CHAP. XVI.

The Borders of the Lot of the Children of *Joseph*, viz. *Ephraim*, and (*ch.* 27.) *Manasseh*.

CHAP. XVIII.

The Tabernacle is set up at *Shiloh*; and there being seven Tribes that had not yet received their Inheritance, certain Persons are appointed to describe the remaining part of the Land into seven parts, for which they cast Lots before the Lord in *Shiloh* for *Benjamin*; and (*ch.* 19.) for *Simeon*, *Zebulon*, *Issachar*, *Asher*, *Nepthali* and *Dan*. Then they allotted an Inheritance to *Joshua*.

CHAP. XX.

Six Cities of Refuge are set out.

CHAP. XXI.

Forty eight Cities are given by Lot to the Levites. So they possess'd all the Land that God promis'd 'em, and had rest.

CHAP. XXII.

Then *Joshua* call'd the two Tribes and an half, and blessed them, and sent them away, and they went homewards; but when they came to the Borders of *Jordan* in *Canaan*, they built there a great Altar, which when the other Tribes heard of, they gathered together to make war with 'em; but first sent *Phineas* and ten Princes to 'em to expostulate with 'em, as if they intended thereby to apostatize from God. But the two Tribes and half replied, That the design of that Altar was not for Sacrifice or Offerings, but for a witness between 'em, That tho'

tho they dwelt without *Jordan*, yet they were of the ſame People, and worſhip'd the ſame God with the *Iſraelites* on the inner ſide *Jordan*. Which when *Phineas* and the Princes related to the Congregation, they were very well pleas'd, and called the Altar *Ed*, i. e. *Witneſs*.

CHAP. XXIII.

Joſhua being old, calls for the Rulers of the People, and exhorts 'em to obedience, as they deſire God ſhould continue with 'em; and that as God had fulfilled his Promiſes to a tittle to them, ſo if they ſhould depart from him, and ſerve other Gods, then he'd bring all ſorts of Evils upon 'em, and they ſhould be rooted out of the Land.

CHAP. XXIV.

He further gives 'em a brief Narrative of God's ſignal Providence and ſingular Benefits to them and their Fathers, from his firſt calling of *Abraham* to the preſent time, and thereupon earneſtly exhorts 'em to fear the Lord, and ſerve him in ſincerity and truth; declaring his own fixt reſolution, That both himſelf and his Family would ſerve the Lord, which the People likewiſe engage themſelves to do. So *Joſhua* made a Covenant between God and the People that day, and wrote it in the Book of the Law, and ſet up a great Stone in teſtimony thereof. After which he died, being an hundred and ten years old; and *Eleazar* died alſo; and *Joſeph*'s Bones were buried in *Shechem*, according to his commandment.

JUDGES

JUDGES.

CHAP. I.

AFter *Joshua*'s Death the Tribes of *Judah* and *Simeon* make War with some of the *Canaanites*, and slew ten thousand in *Bezek*, and took their King *Adonibezek*, and cut off his Thumbs and great Toes; which he acknowledges as a just requital from God for having served seventy Kings in that manner. Afterwards they fought against others of the *Canaanites*, and slew three Giants at *Hebron*, and took several places, because God was with 'em. The Children of *Joseph* also took *Luz*, or *Bethel*, and slew all the Inhabitants, except one Man and his Family, that shew'd him the entrance into the City. But yet many of the old Inhabitants remained still among the Tribes of *Ephraim*, *Manasseh*, *Asher* and *Nepthali*, whom they could not drive out.

CHAP. II.

An Angel reproves the *Israelites* for making Leagues with the People of the Land, and sparing their Altars, and thereupon threatens not to drive 'em out. Then the People lift up their Voice and wept; so the place was called *Bochim*.

After-

Afterwards they forſook the Lord, and ſerved *Baal* and *Aſhtaroth*; then God delivered them into the hands of Spoilers, and they were greatly diſtreſt; but upon their Repentance God raiſ'd up Judges, who deliver'd 'em; yet they ſoon returned to Idolatry again: And thus they did time after time; therefore God left many of the *Canaanites* among 'em. And

CHAP. III.

The Children of *Iſrael* dwelt among 'em, and made Marriages with 'em, and ſerved their Gods. Then God delivered them into the hand of *Cuſhan Riſhathaim* Eight Years: But when they cried to the Lord, he raiſed up *Othniel*, who prevail'd againſt *Cuſhan Riſhathaim*; ſo the Land had reſt Forty Years. Then they did evil again, and the Lord ſtrengthned the hand of *Eglon* King of *Moab*, who ſmote 'em, and rul'd over 'em eighteen years; but when they cried to the Lord, he raiſed up *Ehud*, who being ſent with a Preſent to *Eglon*, ſmote him with a Dagger, and ſlew him, and afterwards raiſed an Army, and ſlew about ten thouſand *Moabites*; whereupon the Land had reſt eighty years. And after him was *Shamgar*, who ſlew ſix hundred *Philiſtins* with an Ox Goad, and delivered *Iſrael*.

CHAP. IV.

Then they did evil again, and God ſold 'em into the hand of *Jabin*, whoſe Captain was *Siſera*; and he oppreſs'd 'em twenty years; and they cried to the Lord. Now *Deborah* a Propheteſs

phetess judged *Israel* at that time, and she called *Barak*, and sent him against *Sisera*; but he would not go, except she went with him: So they went together, and ten thousand Men with 'em; and *Sisera* came with nine hundred Charets of Iron, and a great Host. But the Lord discomfited them before *Barak*, who slew 'em, that there was not a Man left; only *Sisera* escaped on his Feet, and fled to the Tent of *Heber* the *Kenite*, and *Jael* his Wife invited him into her House, and gave him Milk to drink, and covered him: Then he fell asleep, and *Jael* took a Nail and drove it into his Temples, and he died: And as *Barak* pursued him, she called him in to see *Sisera*. So God subdued *Jabin*.

CHAP. V.

Upon this Victory *Deborah* composes a Song, which she and *Barak* sang; wherein they commend *Jael*'s Fact, and pronounce her blessed for it; whereby it appears she had a special Warrant from God for it.

CHAP. VI.

The Children of *Israel* did evil again, and the Lord delivered 'em into the hand of *Midian*, who oppress 'em seven years. Then they cried to the Lord, and he sent a Prophet to 'em, who upbraids 'em for their Idolatry and other Sins; and God appeared to *Gideon*, and sent him to deliver 'em. *Gideon* desires a Sign: The Angel makes Fire to rise out of the Rock, and consume the Flesh and Cakes that *Gideon* had brought to him, and then departed out of his sight.

ſight. Then *Gideon* built an Altar there. That Night God appeared again to him, and commands him to throw down the Altar of *Baal*, and cut down the Grove, and build an Altar to God; which he did. In the morning when the Citizens ſaw what was done, they made enquiry about it, and underſtanding it was *Gideon*, they would have had him put to death: But his Father defends the Fact, and calls him *Jerubbaal*. Then when the *Midianites* and *Amalekites* brought a great Army, *Gideon* alſo rais'd an Army, and deſired a Sign from God of his good Succeſs, That his Fleece might be wet with dew, when the reſt of the Earth was dry; and afterwards, That it might be dry when the reſt was wet; both which came to paſs accordingly.

CHAP. VII.

Gideon having an Army of thirty two thouſand, God would not make uſe of 'em, leſt they ſhould think their own Power ſav'd 'em, and therefore appoints him to diſmiſs 'em all but three hundred. That Night *Gideon* went down to the outſide of the Camp of the *Midianites* and *Amalekites*, who were like Graſhoppers for multitude; there he over-heard one telling a Dream to his Fellow, of a Barly Cake tumbling into the Hoſt of *Midian* and overturning a Tent, that it lay along. To whom his Fellow replied, This is nothing elſe ſave the Sword of *Gideon*, into whoſe hand God has delivered the Hoſt of *Midian*. Hereupon he took the three hundred Men, and divided 'em into three Companies, and gave unto every one of 'em a Trumpet in one

one hand, and an empty Pitcher with a Lamp in it, in the other, and bad 'em, when they came to the out-side of the Enemies Camp, to do as he did, saying, *The Sword of the Lord and of* Gideon. So when they came to the out-side of the Camp, they blew their Trumpets, and brake their Pitchers, and stood round the Camp, and all the Host ran and fled, and slew one another. And they took two Princes of the *Midianites*, *Oreb* and *Zeeb*, and slew them, and brought their Heads to *Gideon*, who pursued after the rest.

CHAP. VIII.

Then the *Ephraimites* quarrel'd with *Gideon*, because he did not call them to the Battel; but with mild words he pacify'd 'em, and still proceeded in the pursuit of the *Midianites*, and came to *Succoth*, and to *Penuel*, who refus'd to relieve him. Then he took the Kings of *Midian*, *Zeba* and *Zalmunna*, and came back to *Succoth*, and took seventy seven of the Magistrates, and caught 'em with Briers and Thorns of the Wilderness, and rased the Tower, and slew the Citizens. He slew also *Zeba* and *Zalmunna*. Hereupon the *Israelites* offer him the Kingship for himself and his Posterity; but he refus'd it, because God was their chief Ruler. After this *Gideon* desir'd the People to give him their golden Ear-rings which they took from the *Midianites*; wherewith he made an Ephod, and put it in the City of *Ophrah*, and all *Israel* went thither a whoring after it, whereby it became a Snare to him and his House. *Gideon* had seventy

Sons

Sons by ſeveral Wives, and one by a Concubine, whom he called *Abimilech*. After *Gideon's* Death the People made *Baal-berith* their God, and did not ſhew kindneſs to the Houſe of *Gideon* for all his kindneſs to them.

CHAP. IX.

Abimelech, by the Aſſiſtance of his Mothers Friends, inveigles the Men of *Shechem* to chooſe him King, which they did, and furniſh'd him with Mony, wherewith he hired vain and light Perſons, and went to *Ophrah*, and ſlew his ſeventy Brethren, all but *Jotham* the youngeſt, who hid himſelf and eſcap't. Then the Men of *Shechem* inſtall'd him King. But *Jotham* by a Parable of the Trees chooſing a King, rebukes 'em, and foretells their ruine, and that they ſhould be the cauſe of one anothers deſtruction. After which God ſent a Spirit of Diſſention between *Abimelech* and the Men of *Shechem*, who dealt treacherouſly with him, and ſet Liers in wait for him, and entertain'd *Gaal*, who ſent a Challenge to *Abimelech* to come and fight with him. But *Zebul* the Governour of the City under *Abimelech* gave him notice that he ſhould come and lie in wait for *Gaal*, and ſet upon the City; which accordingly he did, and prevailed againſt *Gaal*, and took the City, and demoliſh'd it, and ſlew the Inhabitants; but many of 'em retired into the Idol-Temple, which *Abimelech* ſet on fire, and burnt 'em all. Then he came to *Thebez* and took it; only there was a ſtrong Tower whether the People fled for ſafety; but *Abimelech* had like to have ſet that on fire

fire also; but a certain Woman threw a piece of a Millstone upon his Head, and so slew him. Then they all went to their own Houses. And thus God brought the Curse of *Jotham* upon 'em.

CHAP. X.

After *Abimelech* arose *Tola*, who judged *Israel* twenty three years. After him arose *Jair*, who judged *Israel* twenty two years. Then they did evil again, and served other Gods, and he deliver'd 'em into the hands of the *Philistines* and *Ammonites*, and they were sore distressed. Then they cried unto the Lord, and acknowledged their sin: But God bids 'em seek to the Gods whom they had chosen, for he'd deliver 'em no more. Then they put away their strange Gods, and served the Lord, and gathered together to fight against *Ammon*. But,

CHAP. XI.

Wanting a General, the Elders of *Gilead* chose *Jephthah*, promising if he conquered the *Ammonites*, to make him their Head: Then *Jephthah* sent Messengers to the King of *Ammon* to know the reason of his Invasion of them. Who answer'd, It was because they had taken away his Land when they came out of *Egypt*. But *Jephthah* replied, That they medled not with his Land, but took only the Land of *Sihon*, who came out to fight with 'em; therefore the King of *Ammon* did 'em wrong to war against 'em. But he harkned not to 'em. Then *Jephthah* vow'd, That if God would deliver 'em into his hands, whatsoever came first out of his Doors to meet him should be the Lords, and

and he'd offer it for a Burnt-offering. So *Jephthah* fought with 'em, and obtain'd a great Victory over 'em. After which, as he returned to his House, his Daughter came out to meet him with Timbrels and Dances, and she was his only Child. *Jephthah* seeing her, rent his Clothes, and told her his Vow. But she was very well satisfy'd, since God had delivered his Enemies into his hands. So she went with her Companions two Months into the Mountains to bewail her Virginity. After which her Father did with her according to his Vow.

CHAP. XII.

The *Ephraimites* quarrel with *Jephthah* for not calling them to the War, and raise War against him. But he overcame 'em, and discovering many of 'em by their pronunciation, that they could not say *Shibboleth*, he put 'em to Death; and so at that time there fell forty two thousand of them. Then *Jephthah* died, having judged *Israel* six years. After him *Ibzan* judged *Israel* seven years. After him *Elon* judged *Israel* ten years. After him *Abdon* judged *Israel* eight years.

CHAP. XIII.

The *Israelites* did evil again, and God deliver'd 'em into the hands of the *Philistines*. Then an Angel appeared to *Manoah*'s Wife, and told her, she should bear a Son that should be a Nazarite, and he should begin to deliver *Israel*. She relates this to her Husband, who prays, that the Angel might come again to satisfie 'em further about the Child: So the Angel

appear'd

appear'd to her again, and she call'd her Husband, who enquires of him how the Child was to be order'd, asks his Name, and offered an Offering to the Lord, in the flame whereof the Angel ascends; whereby *Manoah* knew he was an Angel. So the Woman bore a Son, and called his Name *Samson*, and the Lord blessed him.

CHAP. XIV.

Then *Samson* went down to *Timnah*, and saw one of the Daughters of the *Philistines*, and desir'd his Father to get her for him to Wife: This was of the Lord, that he might find an occasion against the *Philistines*. As he and his Father and Mother went to *Timnah*, he slew a Lion: then they went down, and he talkt with the Woman, and she pleas'd him well. Another time as he went to her, looking at the Carkass of the Lion, he found a Swarm of Bees in it and Honey, and he took some of the Combs and gave to his Father and Mother: So they went down to solemnize the Wedding for seven days. The *Philistines* provided thirty Companions to be with him, to whom he propounded a Riddle, which if they could expound within the seven days of the Feast, he was to give them thirty Change of Raiment; but if they could not, they were to give him so many. The Riddle was this, *Out of the eater came forth meat, and out of the strong came forth sweetness.* But they could not find it out. Then they employed his Wife to pick it out of him; who at last prevail'd by her importunity, and on the seventh day he told it her, and she told it to the Bridemen. So before Sun set they resolved his

Riddle

Riddle, saying, *What is sweeter than Hony, and what is stronger than a Lion?* And he said, *If you had not plowed with my Heifer, you had not found out my Riddle.* So he went among the *Philistines*, and slew thirty of 'em, and gave thirty change of Garments to the Bridemen. And he went away to his own Fathers House displeased; whereupon his Wife was given to one of the Bridemen.

CHAP. XV.

Samson went to visit his Wife, but was repulsed by her Father; whereupon he caught three hundred Foxes, and tied 'em tail to tail, with Firebrands between 'em, and put 'em into the *Philistines* Corn, and burnt it all up, and their Vines and Olives; which the *Philistines* understanding the Reason of, came and burnt her and her Father. Then he took that occasion also, and smote 'em with a great Slaughter: Whereupon the *Philistines* came to take him, and the Men of *Judah* bound him with two new Cords, and deliver'd him to them. But he brake the Cords, and with the Jaw-bone of an Ass slew a thousand of them. After which he was exceeding thirsty, and call'd upon God, who made the Water spring out of the ground for him, wherewith he was reviv'd.

CHAP. XVI.

Then he went to *Gaza* to an Harlot's House, and the men of the City watcht for him all night to have slain him. But at Midnight he took the Gates of the City and carried 'em away upon his Shoulders. Afterwards he fell in love with *Delilah*,

Delilah, to whom the Lords of the *Philistines* promis'd a great Reward, if she could prevail with him to discover wherein his great Strength lay; who after he had deluded her several times, at length told her how that he was a *Nazarite*, and had never been shorn; but if his Hair was cut, his strength would depart from him. Then she made him sleep in her Lap, and cut off his Hair, and call'd for the *Philistines*, who took him, and put out his Eyes, and brought him to *Gaza*, and put him in Prison there. But on a Festival day they call'd for him to make 'em sport: But he laying his Hands upon the Pillars that supported the House, and calling upon God for Strength, pull'd down the House upon 'em, and thereby slew more than he had done in all his Life-time.

CHAP. XVII.

Micah a Man of *Ephraim* had an House of Idols, and an *Ephod* and *Teraphim*, and made one of his Sons his Priest. But a Levite coming thither to seek employment, he hired him to be his Priest.

CHAP. XVIII

The Tribe of *Dan* seeking to gain part of their Inheritance, which they had never yet been possess'd of, sent some Men to make a Discovery of the Land, who in their Journey lodged at *Micah*'s House, and found the Levite there, who was of their acquaintance, whom they desir'd to enquire of God concerning the Success of their Journey. He returns an Answer of encouragement to 'em. So they went to *Laish*, and found the People there very secure. So they

they acquainted their Brethren with it, and ſix hundred of 'em ſet forward upon this expedition, and came to *Micah*'s Houſe, and ſtole away his Gods, and perſwaded the Prieſt to go along with 'em. But *Micah* purſued 'em with a great Outcry for his Gods; but they anſwered him roughly, ſo that he was feign to be gone. Then they came to *Laiſh*, and ſmote it, and burnt it, and built another City which they called *Dan*, and ſet up *Micah*'s Graven Image there, where it remained till the Captivity of the Land.

CHAP. XIX.

In thoſe days a certain Levite took a Wife, who plaid the Whore, and return'd to her Father's Houſe: But her Husband follow'd her thither to bring her again; and her Father entertain'd him kindly. At laſt they went away and came to *Gibeah*, and an old Man invited 'em into his Houſe; but the Men of the City beſet the Houſe, and would have the Levite brought out to abuſe him: But he brought out his Concubine to them, and they abuſed her all Night, and in the Morning ſhe came and fell down dead at the old Man's Door. Then her Lord carried her home, and divided her into twelve parts, and ſent to every Tribe a part of her; and they were all mightily concerned at it.

CHAP. XX.

Then all the Congregation aſſembled at *Mizpeh*, reſolving before they departed to inflict exemplary puniſhment on the Men of *Gibeah*; and accordingly ſent to the Tribe of *Benjamin*

to

to deliver up the Offenders to be put to death. But they refus'd to deliver 'em up, and muster'd up all their Forces to fight with *Israel*. Then the Tribe of *Judah*, by God's appointment, went first to fight against *Gibeah*. But the Men of *Benjamin* slew of 'em two and twenty thousand: Whereupon the Men of *Israel* wept before the Lord, and sought further direction from him. Then he commanded 'em to go up again against *Benjamin*; but they slew eighteen thousand more. Then all the People of *Israel* humbled themselves greatly with fasting and weeping, and enquired farther of God; who bad 'em go up, and on the morrow he'd deliver the *Benjamites* into their hand. Then they set Ambushments, and went up again against *Benjamin*; and when the *Benjamites* came out against 'em, they made as if they fled, and so drew the *Benjamites* from the City. Then the Ambush rose up, and entred into the City, and set it on fire; which when the *Benjamites* saw, they were amazed, and fled, and the *Israelites* slew twenty five thousand of them, and burnt their Cities: Only six hundred Men escap'd, and hid themselves in a Rock four Months.

CHAP. XXI.

Afterwards when the People consider'd what was done, and that there was a Tribe cut off, they repented, and consulted how they might repair that loss: Wherefore they sent and slew all the Men and Women of *Jabish Gilead*, because they had not come to their assistance against *Benjamin*; only they saved all the Virgins alive, which were four hundred. Then they sent and

and called for the six hundred *Benjamites* that had hid themselves, and gave 'em these Virgins for Wives. But still two hundred wanted Wives: Therefore they permit 'em to go to *Shiloh*, where was a Feast kept, at which the Virgins used to come out to dance and make merry, and to catch 'em Wives of these Virgins; which accordingly they did, and so all departed home.

RUTH.

CHAP. I.

IN the days of the Judges there was a Famine in the Land of *Judah*, whereupon *Elimelech* with his Wife *Naomi* and two Sons, went to sojourn in the Land of *Moab*; where the Man died, and his two Sons took 'em Wives, *Orpah* and *Ruth*; but the two Sons died childless. Then the Famine being remov'd, *Naomi* return'd to her own Country with her two Daughters-in-law, and came to *Bethlehem*.

CHAP. II.

Now there was in that City a rich Man called *Boaz*, of the Kindred of *Elimelech*, into whose Field *Ruth* hapned to go a gleaning: So *Boaz* finding her there, enquired who she was; and understanding that she was *Naomi*'s Daughter-in-law, he spake kindly to her, and gave order to his Servants to treat her civilly: So she glean'd there till the end of Harvest.

CHAP. III.

Naomi considering *Boaz*'s relation to her Husband, and his kindness to *Ruth*, advises her to go at Night and lie down by *Boaz* in the threshing-floor, which she did, and in the Night perceiving some body there, and asking who it was, she makes a motion to him to take her to be his Wife, being a near Kinsman. This he takes very kindly from her, and in the morning sends her away with a good deal of Corn afore it was light.

CHAP. IV.

The next day *Boaz* goes to the Court or Common-Hall, and propounds to a neerer Kinsman of *Elimelech*'s the marrying of *Ruth*, which he refusing, *Boaz* takes her to be his Wife, by whom he had *Obed* the Father of *Jesse*, the Father of *David*.

I. SAMUEL.

CHAP. I.

A Certain *Levite* called *Elkanah* had two Wives, *Hannah* and *Peninnah*; the latter had Children, but the former was barren. He going yearly to worship and to Sacrifice at *Shiloh*, gave to *Peninnah* and her Children Portions, but to *Hannah* his best beloved, he gave a worthy Portion; but she being reproacht by

Peninnah

Peninnah for her Barrenneſs, was griev'd, and did not eat, but went to the Temple and pray'd and wept ſore, and vow'd, That if God would give her a Son, ſhe would dedicate him to the Lord, and he ſhould be a Nazarite. *Eli* the High Prieſt, obſerving her Lips to move, but not hearing her Words, thought ſhe had been drunk, and reproves her for it; to whom ſhe replied, That ſhe was only pouring out her Soul before the Lord; then *Eli* bleſſed her. So ſhe went away and was no more ſad. When ſhe came home ſhe conceived and bare a Son, and called his Name *Samuel*; and when ſhe had wean'd him, ſhe brought him to the Houſe of the Lord in *Shiloh*, and told *Eli* that was the Child for which ſhe prayed, whom now ſhe devoted to God's Service as long as he liv'd. And

CHAP. II.

Indited a Song of Praiſe in token of her thankfulneſs for this mercy. After this ſhe had ſeveral other Children. Now the Sons of *Eli* were very profane Perſons; for they forc'd the People to give 'em what parts of the Sacrifices they pleaſed, and more than the Law requir'd; ſo that Men abhor'd the Offerings of the Lord; and alſo lay with the Women that came to worſhip at the Tabernacle; and yet for theſe prodigious Lewdneſſes their Father reprov'd 'em but very gently and tenderly; and therefore God ſent a Prophet to him, to threaten him with heavy Judgments upon his Family, and the High Prieſthood ſhould be tranſlated to another.

CHAP. III.

All this while *Samuel* miniſtred to the Lord, and one Night God called to *Samuel*, and revealed to him his purpoſe of laying aſide *Eli*'s Houſe from being High Prieſts, and reducing them to a mean condition, becauſe his Sons made themſelves vile, and he reſtrained 'em not. In the morning *Eli* askt him what God had ſaid to him, and charg'd him to conceal nothing from him: So *Samuel* told him all; whereupon he uttered this ſubmiſſive Speech, *It is the Lord, let him do what ſeems him good.*

CHAP. IV.

At that time there was War between the *Iſraelites* and the *Philiſtines*, and the *Philiſtines* prevail'd, and ſlew about four thouſand *Iſraelites*. Then the *Iſraelites* fetcht the Ark into the Camp to ſave 'em from the *Philiſtines*, and the two Sons of *Eli* went along with it: But the *Philiſtines* overcame 'em again, and ſlew thirty thouſand, among which were *Eli*'s two Sons, and alſo took the Ark. Then a certain Man ran to *Shiloh* with theſe Tidings to *Eli*, who ſat by the way ſide watching and trembling for the Ark; and when the Man mention'd the Ark's being taken, he fell backward and brake his Neck. *Phinehas*'s Wife alſo upon theſe Tidings fell in travel, and named her Child *Ichabod*, and ſo died.

CHAP. V.

The *Philiſtines* having taken the Ark, brought it to *Aſhdod*, and ſet it by *Dagon* their God; but the

the next morning *Dagon* was fallen on his Face to the Earth: So they ſet him up again; but the next morning he was fallen again, and his Head and Hands broke off; and alſo God ſmote the Men of *Aſhdod* and the parts adjoyning, with Hemorroids. So they carried the Ark to *Gath*, and God ſmote them alſo with Hemorroids: Then they ſent it to *Ekron*; but they deſired it might be ſent to its own place again, for the hand of God was heavy upon 'em.

CHAP. VI.

Then the chief of the *Philiſtines* conſulted with the Prieſts and Diviners, what they ſhould do with the Ark, who adviſ'd to ſend it back with a Treſpaſs-Offering, *viz.* Five golden Hemorroids, and five golden Mice, which they did, and put them in a Coffer, and ſet the Ark and Coffer in a new Cart drawn with two Milch-Kine, who took the ſtrait way to *Bethſhemeſh*; which when the Men of *Bethſhemeſh* ſaw, they rejoyced, and the Levites took down the Ark and the Coffer, and they clave the Wood of the Cart, and offered the Kine for a Burnt-Offering to the Lord. But the Lord ſmote fifty thouſand of the Men of *Bethſhemeſh* for peeping into the Ark; ſo they ſent to the Men of *Kirjath-jearim* to fetch it. And

CHAP. VII.

The Men of *Kirjath-jearim* brought the Ark to the Houſe of *Abinadab*, where it remain'd twenty years. *Samuel* exhorts the People to put away their falſe Gods, and repent of all their ſins; ſo they faſted and wept in *Mizpeh*. Then the *Philiſtines* hearing they were there, came up againſt them; whereupon they deſire *Samuel*

to cry unto God to save 'em; which he did, and God heard him; for as he was offering a Burnt-Offering, the Lord thundred against the *Philistines* and discomfited them. So they were subdued all the days of *Samuel*; and he judged *Israel* all his days, and went every year in Circuit to several Cities to administer Justice among 'em. But

CHAP. VIII.

Samuel's Sons, whom he made Judges under him, were corrupt; whereupon the Elders of *Israel* came to *Samuel*, and desir'd him to make 'em a King, as other Nations had: But this displeased *Samuel*, and he pray'd to God for direction. God, tho he interpreted it as a rejecting of himself, yet permits *Samuel* to comply with their desire, but withal bad him acquaint 'em what manner of usage they must expect from a King, and how he'd employ his Power to tyrannize over 'em and oppress 'em; yet still they persist in their desire, so God bids him yield to their Importunity.

CHAP. IX.

Now *Kish* of the Tribe of *Benjamin* had a goodly Son, whose Name was *Saul*; and *Kish* having lost his Asses, sent his Son to seek 'em. He having sought 'em in many places without success, at last came to *Samuel* to enquire of him after 'em. Now God had told *Samuel* the day before, that there would come to him a Man of *Benjamin*, whom he should anoint to be King. So *Samuel* meeting with him, invites him to a Feast with the chief of the City, and set him in the

the uppermoſt place, and afterwards walk'd abroad with him. Then

CHAP. X.

Samuel took a Vial of Oyl, and anointed him to be King, and told him the Aſſes were found, and that in his return homewards he ſhould meet a company of Prophets, and the Spirit of the Lord ſhould come upon him, and he ſhould Prophecy with 'em; and that he ſhould go to *Gilgal* and tarry there ſeven days, till *Samuel* came to him to tell him what he ſhould do. All which came to paſs accordingly; ſo that it was ſaid, *Is* Saul *alſo among the Prophets?* Then *Samuel* called the People together to *Mizpeh*, and ſets 'em to caſt Lots to find out who ſhould be their King; and the Lot fell upon *Saul*; but he had hid himſelf, and could not be found. But God told 'em he was hid among the Stuff; ſo they ſent and fetch'd him, and proclaimed him King. But ſome Mal-Contents deſpis'd him, and brought him no Preſents; but he took no notice of it.

CHAP. XI.

After this *Nahaſh* the *Ammonite* came up and beſieged *Jabeſh-Gilead*. Then the Rulers ſent a Meſſage to him, That if they had not Relief within ſeven days, they would deliver the City up to him. *Saul* hearing of this, ſent to call all the People to him; and they came all unanimouſly: Then he ſent word to *Jabeſh-Gilead*, That to morrow he'd come and relieve 'em. So they came early in the morning and fell upon the *Ammonites*, and quite routed 'em, ſo

that two of 'em were not left together. Hereupon all the People went to *Gilgal*, and confirmed *Saul* King there before the Lord, and sacrificed Sacrifices of Peace-offerings, and rejoyc'd together.

CHAP. XII.

Hereupon *Samuel* expostulates with 'em concerning their desire of a King, and first testifies his own Integrity, that he had not misbehav'd himself in his Government of 'em, nor given 'em occasion to desire a Change: And to convince 'em of their sin in desiring a King, he call'd upon God, and he sent unusual Thunder and Rain; whereupon they were greatly afraid, and acknowledged their sin. But *Samuel* encouraged 'em, and told 'em, God would not forsake his People, neither would he cease to pray for 'em; only bids 'em be sure to fear God: But saith he, *If you still do wickedly, you shall be consumed, both you and your King.*

CHAP. XIII.

Jonathan having smitten a Garrison of the *Philistines*, they raise a great Army to fight with *Israel*, so that the People were afraid and hid themselves; but *Saul* was with his Life-guard at *Gilgal*, and tarried seven days for *Samuel* according to his appointment; and when *Samuel* came not, and the People began to steal away from him, he offered a Burnt-offering, and as soon as he had made an end of offering, *Samuel* came, and rebuk'd him sharply for not staying the full time that God had commanded, which if he had done, God would have establish'd him upon

upon the Throne for ever; but now his Kingdom ſhould not continue, for God had ſought him another, one after his own Heart, whom he would make King; and *Samuel* departed from him. Then the *Philiſtines* ſent out ſeveral Parties which ſpoiled the *Iſraelites*, and ſuffer'd 'em not to have any Weapons, nor Smiths to make any.

CHAP. XIV.

Then *Jonathan* and his Armour-bearer went over to a Garriſon of the *Philiſtines*, and by a Sign gathered that God would deliver 'em into their Hands. And accordingly *Jonathan* and his Armour-bearer ſlew ſeveral of 'em, which caus'd an extraordinary trembling all over the Hoſt, ſo that they fell a killing one another; which the Watchmen perceiving, *Saul* and the People with him got together to purſue them; and *Saul*, that they might not be diverted from the purſuit, adjur'd 'em not to eat any thing till the Battel was ended. But *Jonathan*, not hearing the Oath, and being faint, eat ſome Hony; but the People durſt not do ſo, and therefore were very faint; and when they came to eat, were ſo greedy, that they eat the Blood with the Fleſh. Afterwards *Saul* enquired of God whether he ſhould any further purſue the *Philiſtines*; but God anſwered him not: Whereupon he concluded there had been ſome tranſgreſſion among 'em, and caſt Lots to find it out; and the Lot falling upon *Jonathan*, *Saul* would have put him to Death, but the People reſcued him. So *Saul* fought againſt all his Enemies, and prevail'd; and when he ſaw any

ſtrong and valiant Man, he took him to him.

CHAP. XV.

Samuel, by Gods appointment, ſends *Saul* utterly to deſtroy the *Amalekites*, both Man, Woman, and Child, and all their Cattel. So *Saul* ſmote 'em, and took their King *Agag*, and utterly deſtroyed all the People, but ſpared the King and the beſt of the Cattel and of the Prey. Whereupon God tells *Samuel*, That he repented of making *Saul* King: Then *Samuel* went to *Saul*, and reproved him ſeverely for not obeying the Voice of the Lord: And whereas *Saul* pretended they kept the beſt of the Cattel for Sacrifice, *Samuel* tells him, that *To obey is better than Sacrifice, and to harken than the fat of Rams, and that Rebellion is as the ſin of Witchcraft*: And becauſe he had rejected the Word of the Lord, God had alſo rejected him from being King: And as *Samuel* turned about to go away from him, *Saul* laid hold on the Skirt of his Mantle and rent it; at which *Samuel* ſaid, God has rent the Kingdom from thee this day, and given it to a Neighbour of thine that is better than thou. Then *Samuel* commanded *Agag* to be brought to him, and he hewed him in pieces before the Lord in a Sacrifice to him.

CHAP. XVI.

Then God commanded *Samuel* to take an Horn of Oyl, and anoint one of the Sons of *Jeſſe*, and to go to *Bethlehem* to offer Sacrifice, and to call *Jeſſe* and his Sons to the Sacrifice, that the Deſign might not be perceived by *Saul*. So *Jeſſe* being come, and making ſeven of his Sons

Sons pass before *Samuel*, he said it was none of them that his business was withal. Then he call'd the youngest, who was keeping of Sheep, and when he came, *Samuel* anointed him in the midst of his Brethren. And the Spirit of God came upon him, and departed from *Saul*, and an evil Spirit troubled him; whereupon he sent for *David* to play before him, and so the evil Spirit departed from him.

CHAP. XVII.

After this the *Philistines* and *Israelites* set their Battel in array one against another, and there was a Valley between 'em. Then a Champion of the *Philistines*, a Giant, whose Name was *Goliath*, came and stood between the two Armies, and challenged any of the *Israelites* to fight with him, and defied their Armies. Thus he did forty days together: At last *David* being sent by his Father to his three eldest Brethren that were in the Army, to carry 'em some Provision, and see how they did, hearing the vaunting, blasphemous Speeches of this *Philistine*, and being told that whosoever could kill him, the King would give him his Daughter, and make him a great Man, *David* undertakes to fight with him: So *Saul* sent for him, and told him he was a very unequal Match for the *Philistine*: But *David* told him how he had slain both a Lion and a Bear, and that God who had deliver'd him from them, would also deliver him from this *Philistine*. So he took only his Shepherds Staff and a Sling in his Hand, and went against the *Philistine*. But when the *Philistine* drew near and saw him, he despised him. But

David

David told him, he came to him in the Name of the Lord of Hosts, who would deliver him into his hand, and discomfit their Host, that all the Earth may know there is a God in *Israel*. So *David* slang a Stone which sank into his Forehead, and he fell down. Then *David* ran and took *Goliath*'s own Sword and cut off his Head: Whereupon the Army of *Israel* set upon the *Philistines*, and routed 'em; and *David* brought the Head of *Goliath* in his hand to *Saul*. Hereupon

CHAP. XVIII.

Jonathan entred into a strict League of Friendship with *David*, and lov'd him as his own Soul. And *David* was set over the Men of War, and accepted of all the People. And as *David* return'd from the Slaughter of the *Philistine*, the Women came out of all the Cities, saying, Saul *hath slain his thousands, and* David *his ten thousands*; for which *Saul* envied him from that day forward; so that the next time that the Evil Spirit came upon *Saul*, and *David* played afore him, *Saul* threw a Javelin at him to have slain him: But *David* avoided twice out of his Presence; and he was beloved by all the People; and also *Michal Saul*'s Daughter fell in love with him for her Husband; to which *Saul* readily consented, requiring only an hundred Fore-skins of the *Philistines* for a Dowry, designing thereby to have him slain by the *Philistines*. But *David* and his Men slew two hundred *Philistines*, and brought their Fore-skins to *Saul*. So *Saul*'s Jealousie of *David* still increased. And

CHAP.

CHAP. XIX.

Saul ſpake to *Jonathan* his Son, and all his Servants, to kill *David*; which *Jonathan* acquainted *David* with, and bids him hide himſelf, and then vindicates *David* to his Father; whereupon *Saul* ſware to him not to hurt him; ſo they were reconciled again. Then *David* made War with the *Philiſtines* again, and overcame 'em: And the Evil Spirit came upon *Saul*, and *David* played afore him, and he threw a Javelin again at him; but *David* ſlipt aſide and eſcap'd. But *Saul* ſent Meſſengers to watch him in his Houſe; then *Michal* his Wife let him down thro' a Window, and laid an Image in the Bed, ſo that when *Saul* ſent for him, they found only an Image. So *David* came to *Samuel* to *Ramah*, and *Saul* hearing of it, ſent Meſſengers once and again to take him; but when they came to the place among the Prophets, they fell a prophelying alſo; and *Saul* going thither himſelf, prophelied in like manner; wherefore they ſay, *Is* Saul *alſo among the Prophets?*

CHAP. XX.

So *David* fled from thence and came to *Jonathan*, and adviſes with him about the beſt way for his ſafety; and they agree that he ſhould abſent himſelf from the Feaſt at the New Moon, and ſee how *Saul* reſented it. Then they went out into the Field together, and renewed their Covenant of Friendſhip, not only for their Perſons, but for their Poſterity; and *Jonathan* gave him a Signal, whereby he ſhould know his Fathers Affection towards him. So when the New Moon

Moon was come, and *David*'s Place was empty two days together, *Saul* enquired the reaſon of it, and *Jonathan* made an excuſe for him. Whereupon *Saul* fell into a great Rage, and reviles him, and threw his Javelin at him. Then *Jonathan* roſe from the Table in great anger, and went into the Field, and diſcover'd all to *David*; ſo they parted.

CHAP. XXI.

Then *David* came to *Ahimelech* the Prieſt at *Nob*, who entertain'd him, and gave him the Sword of *Goliath*. From thence he went to *Achiſh* King of *Gath*, where he feigned himſelf mad, ſo that *Achiſh* cares not for his Company.

CHAP. XXII.

After this *David* was feign to fly to ſeveral places for ſhelter, and *Saul* complained to his Servants of their unfaithfulneſs, that they'd not diſcover to him where *David* was. Then *Doeg* told him of *David*'s coming to *Ahimelech*, and of *Ahimelech*'s kindneſs to him. So *Saul* commanded his Footmen to ſlay all the Prieſts; but they refuſing, he commanded *Doeg* to do it, who ſlew all the Prieſts at *Nob*, and put all to the Sword that were in the City; only *Abiathar* one of *Ahimelech*'s Sons, eſcap'd, and went and told *David* of it.

CHAP. XXIII.

Then *David* went to *Keilah*, and ſmote the *Philiſtines*, and ſaved *Keilah*. *Saul* hearing he was there, gathered the People together to beſiege him. Then *David* enquired of God whether

ther the Men of *Keilah* would deliver him up to *Saul*; who answer'd, They would. So he departed out of *Keilah*, and went into the Wilderness of *Ziph*; and *Jonathan* came to him thither, and strengthned his hands, and they renewed their Covenant again. Then the *Ziphites* informed *Saul* that *David* hid himself there; so *Saul* and his Men went to seek him. Then *David* came into the Wilderness of *Maon*, and *Saul* followed him thither, and compass'd the Mountain where he was: But in that very nick of time came a Messenger to *Saul* to acquaint him, that the *Philistines* had invaded the Land: So *Saul* left following of *David*, and went against the *Philistines*. But

CHAP. XXIV.

After *Saul* was return'd from following the *Philistines*, he pursued *David* again, and went to the Wilderness of *Engedi*, and there went into a Cave to cover his Feet; and *David* and his Men were in the sides of the Cave. Then *David* privily cut off the Skirt of *Saul*'s Robe, for which afterwards his Heart smote him. When *Saul* went out of the Cave, *David* call'd after him, and told him how it was in his power to have slain him; and to convince him thereof, shew'd him the Skirt of his Garment that he had cut off: Whereupon *Saul* acknowledged *David*'s Innocence and his own Fault, and made him swear not to cut off his Posterity; and so departed.

CHAP. XXV.

David went into the Wilderness of *Paran*, and

and hearing of a rich Man, one *Nabal*, that had a Sheep-ſhearing, he ſent ſome of his Servants to him for ſome Proviſion; but *Nabal* gave 'em ill Language, and ſent 'em away empty; whereupon *David* reſolv'd to deſtroy him. But one of *Nabal*'s Servants told his Miſtreſs *Abigail* of *David*'s Meſſage, and his Maſters Anſwer: So ſhe took a Preſent to pacifie *David*; and as ſhe went ſhe met *David*, and excuſes the matter to him, and begs his pardon, and acceptance of that Preſent, and tells him ſhe was well aſſur'd that God would avenge him of all his Enemies, and then it would be no grief to him that he had not ſhed Blood cauſleſs, nor aveng'd himſelf. Herewith *David* was well ſatisfy'd, and bleſſes God for her advice, and accepts her Preſent, and her Perſon. So when *Abigail* return'd home, the next morning ſhe told her Husband theſe paſſages; whereupon his Heart died within him; and about ten days after God ſmote him that he died; which when *David* heard of, he ſent *Meſſengers* to *Abigail* to become his Wife, which ſhe accepts of, and went with 'em.

CHAP. XXVI.

The *Ziphites* give Intelligence again to *Saul* where *David* was: So *Saul* came down to ſeek him. But *David* and *Abiſhai* went to *Saul*'s Camp by night, and found 'em all faſt aſleep: So *Abiſhai* would have had *David* given him leave to have ſlain him; but *David* would not, only took his Spear and a Cruiſe of Water, and went to a Hill a good way off, and call'd to *Abner*, and upbraided him for his careleſneſs, and

ſpeaks

ſpeaks alſo to *Saul* to convince him of his innocency: Whereupon *Saul* acknowledges his Fault again, and bleſſes him.

CHAP. XXVII.

David deſparing of freedom from *Saul*'s perſecutions, flies to *Achiſh* King of *Gath*, who gave him *Ziklag* to dwell in. Then he invaded the *Geſhurites* and *Amalekites*, and ſlew all the People, and took their Cattel, and return'd, and came to *Achiſh*; who asking him, Whither they had made an inroad? *David* tells him, It was againſt the Land of *Judah*; whereupon *Achiſh* now thought him ſure to his Intereſt.

CHAP. XXVIII.

The *Philiſtines* going to War againſt *Iſrael*, *Achiſh* takes *David* along with him, and makes him Captain of his Life-guard. When *Saul* ſaw the *Philiſtines* Army he was afraid, and enquired of the Lord, but he anſwered him not. Then he went to a Woman at *Endor* that had a Familiar Spirit, and bids her call up *Samuel*; who askt him, Why he had diſquieted him? *Saul* anſwered, God has forſaken me, therefore I have call'd thee to know what I muſt do. Then ſaid *Samuel*, The Lord will deliver *Iſrael* with thee into the hands of the *Philiſtines*, and to morrow Thou and thy Sons ſhall be with me. Then *Saul* was afraid and fainted: But his Servants and the Woman conſtrained him to eat ſomething to refreſh himſelf withal.

CHAP. XXIX.

When the Commanders of the *Philiſtines* muſter'd

muſter'd their Forces, and ſaw *David* there with *Achiſh*, they were much diſpleaſed, and caus'd him to be diſmiſs'd, for fear he ſhould turn to their Enemies. So *David* and his Men departed.

CHAP. XXX.

When *David* was come to *Ziklag*, he found that the *Amalekites* had ſmitten it, and burnt it, and carried away all their Wives and Children; whereupon *David* was greatly diſtreſs'd, for the People ſpake of ſtoning him; but he encouraged himſelf in the Lord his God, and enquired of God what he ſhould do; who bad him purſue after 'em, and he ſhould overtake 'em, and recover all: And accordingly, finding 'em making merry, he ſmote 'em all, and recovered all they had loſt, and alſo all the reſt of the Spoil they had gotten; of which he ſent Preſents to all his Friends in *Judah* that had aſſiſted and relieved him in his diſtreſs.

CHAP. XXXI.

Then the two Armies joyn'd Battel, and the *Philiſtines* prevail'd, and ſlew *Saul*'s three Sons, and wounded *Saul* himſelf; whereupon he fell upon his own Sword and ſlew himſelf. The next day when the *Philiſtines* came to ſtrip the ſlain, they found the Bodies of *Saul* and his three Sons, and cut off *Saul*'s Head, and put his Armour in the Houſe of *Aſhtaroth*, and faſtned his Body on the Wall of *Bethſhan*. But the Men of *Jabeſh-Gilead* went by Night and took away his Body, and the Bodies of his Sons, and burn't 'em, and buried their Bones under a Tree at *Jabeſh*.

II. SAMUEL.

CHAP. I.

AN *Amalekite* brings tidings to *David*, that the *Iſraelites* were overthrown, and that *Saul* and *Jonathan* were dead; and withal tells him, that *Saul* being fallen upon his Spear, he himſelf ſtood upon him and ſlew him. Whereupon *David* commands him to be ſlain for killing of *Saul*. Then *David* lamented the Death of *Saul* and *Jonathan* with a Song.

CHAP. II.

After this, by God's Direction, *David* goes up to *Hebron*, where the Men of *Judah* made him King over them. But *Abner*, *Saul*'s General, made *Iſhboſheth*, *Saul*'s Son, King over the reſt of the Tribes. Then *Joab* and *Abner* met and fought a Battel, wherein *Abner* was beaten, and *Aſahel* purſuing after *Abner*, *Abner* turned back and ſmote him that he died. But *Joab* and *Abiſhai* purſued ſtill after *Abner*, till *Abner* call'd to *Joab*, and checks him for his hot purſuit; whereupon he ſounded a Retreat.

CHAP. III.

After this there was long War between *David* and *Iſhboſheth*; but *David* ſtill waxed ſtronger and

and ſtronger, and the Houſe of *Saul* grew weaker and weaker; during which time *Abner* went in to one of *Saul*'s Concubines, for which being reproved by *Iſhboſheth*, he was much diſpleaſed, and revolts to *David*, and promiſes to bring all *Iſrael* to him; and accordingly perſwades all the chief of the People to be for *David*, and came himſelf to promiſe him his aſſiſtance. But *Joab* perſwaded *David* that he was not ſincere, but intended only to deceive him, and therefore ſent Meſſengers to *Abner* to bring him back, and pretends to talk friendly with him, but ſmote him that he died: At which *David* was exceedingly diſturb'd, and clears himſelf from any guilt therein, and makes a great mourning for him.

CHAP. IV.

When *Iſhboſheth* and the Men of *Iſrael* heard of *Abner*'s Death, they were much concerned; and *Iſhboſheth*'s Party growing very weak, two of his Captains came and ſlew him, and carried his Head to *David*, thinking thereby to curry favour with him; but *David* caus'd 'em both to be ſlain for their treachery to their Lord, and took *Iſhboſheth*'s Head and buried it.

CHAP. V.

Then the Heads of all the Tribes came to *David*, and made him King over all *Iſrael*, and he went to *Jeruſalem*, and took the ſtrong hold of *Sion*, and dwelt there, calling it the City of *David*. Then *Hiram* King of *Tyre* ſent him Work-men and Materials, and he built him a Houſe. Then the *Philiſtines* came to make War

War with him, but *David* ſmote 'em twice together.

CHAP. VI.

Then *David* gathered all the choſen Men of *Iſrael* together, and went to fetch the Ark from the Houſe of *Abinadab*, and they ſet it upon a new Cart, and *Uzza* and *Ahio* drave the Cart. And *David* and all the People plaid afore it. But when they came to *Nachon*'s Threſhing-floor, the Oxen ſtumbled and ſhook the Cart; whereupon *Uzza* put forth his Hand to hold it from falling; but God ſmote him for his raſhneſs, and he died there. Then *David* was afraid to bring it to his own Houſe, but lodged it in the Houſe of *Obed-Edom*; and God bleſſed *Obed-Edom* and all his Houſe; which being told to *David*, then he brought up the Ark to his own City with great gladneſs, ſacrificing Oxen and Fatlings as they went along; and *David* danced before it, which *Michal* ſpying, deſpis'd him in her Heart. So they plac'd it in a Tabernacle which *David* had made, with great joy and feaſting. But *Michal* came out to meet *David*, and derided him for his undecent Carriage, as ſhe interpreted it, for which God ſmote her with Barrenneſs.

CHAP. VII.

David being now at reſt from all his Enemies, bethinks himſelf of building a Houſe for God, and acquaints *Nathan* with it, who encourages him thereto. But that night God ſends *Nathan* to *David* to tell him, That not himſelf but his Son ſhould build him an Houſe. Whereupon

David

David acknowledges Gods great goodneſs to him, and prays that his Houſe may be bleſſed, as he had promis'd him.

CHAP. VIII.

After this *David* ſubdues the *Philiſtines*, *Moabites*, *Hadadezer*, and the *Syrians*, and took the Shields of Gold from the Servants of *Hadadezer*, and brought 'em to *Jeruſalem*, and exceeding much Braſs from his Cities, and dedicated to the Lord all the Treaſures that he took from any of the Nations, and the Preſents that were ſent him; and God proſpered him exceedingly, and he adminiſtred Juſtice to all the People.

CHAP. IX.

David remembring the Covenant between him and *Jonathan*, enquires after his Poſterity; and hearing of *Mephiboſheth*, ſends for him, gives him all the Land that belonged to *Saul*, entertains him at his own Table, and gives *Ziba* charge to manage all his concerns for him.

CHAP. X.

David hearing that the King of *Ammon* his Friend was dead, ſent Embaſſadors to his Son to condole with him; but he treated 'em very rudely, and ſent 'em away: Whereupon *David* ſent *Joab* againſt 'em to chaſtiſe 'em for their Inſolence; and *Joab* put 'em to flight, and the *Syrians* alſo, who came to their aſſiſtance; and ſo again a ſecond time; whereupon they made peace with *Iſrael*, and became Tributaries to 'em.

CHAP.

CHAP. XI.

After this *David* ſends *Joab* to beſiege *Rabbah*, but himſelf tarried at *Jeruſalem*; and one Evening walking upon the top of his Houſe, he ſpy'd a beautiful Woman bathing her ſelf; ſo he ſent for her, and lay with her, and ſhe conceived, and acquainted *David* with it; who thereupon ſent for her Husband *Uriah* from the Siege, and bad him go down to his own Houſe and refreſh himſelf; but he ſtaid among *David*'s Servants: Whereupon *David* ſent him to *Joab* with a Letter to ſet him in a place of danger, that he might be ſlain; which was done, and *David* had notice of it. So when the days of mourning were paſt, he ſent and took *Bathſheba* to be his Wife, and ſhe bare him a Son. But this diſpleaſed the Lord.

CHAP. XII.

And he ſent *Nathan* to *David*, who by a Parable of a rich Man that had many Flocks, and a poor Man that had but one Ewe Lamb, yet the rich Man took the poor Man's Ewe Lamb to dreſs for a Traveller that came to him, cauſes *David* to paſs Sentence againſt himſelf. Then *Nathan* tells him, *Thou art the Man*, and threatned him, That the Sword ſhould never depart from his Houſe: Whereupon *David* confeſſes his ſin, and *Nathan* tells him, It was pardon'd; but becauſe of the Scandal of it, the Child ſhould die; which came to paſs accordingly. Afterwards *Bathſheba* bare another Son, whom *David* called *Solomon*. And the Lord loved him, and ſent by *Nathan* and call'd him *Jedidiah*. Then

Judgment paſſed by God

Joab

Joab ſent to *David* to come to the Siege of *Rabbah*, that he might have the honour of taking it; which he did; and ſet the Kings Crown on his own Head, and took much ſpoil, and tortur'd the People, and ſo came back.

CHAP. XIII.

After this *Amnon* fell in love with his half Siſter *Tamar*, and by *Jonadab*'s Advice feigns himſelf ſick, and deſires that his Siſter *Tamar* might come and attend upon him. So *David* ſent her to him: Then he took hold of her, and forc'd her, and raviſh'd her; which when he had done, he turn'd her out of Doors; ſo ſhe went away crying, and met with her Brother *Abſalom*, who quieted her, and kept her in his Houſe, and hated *Amnon* for this, but concealed it. And having a Sheep-ſhearing, he invited all his Brethren to it, and in the midſt of their mirth his Servants ſlew *Amnon*; whereupon they all fled away, and *Abſalom* fled to his Father-in-law, and was there three years, ſo that *David* long'd to ſee him.

CHAP. XIV.

Whereupon *Joab* employs a Widow of *Tekoah*, a ſubtle Woman, who by a Parable of her two Sons ſlaying one the other, and *David* promiſing her to indemnifie the Man-ſlayer, and ſecure him from the Revenger of Blood, fetches about the matter ſo, as to incline *David* to recall *Abſalom*, and bids *Joab* ſend for him. So he brought him to *Jeruſalem*; but *David* would not ſee him, but commanded him to go to his own Houſe. So he dwelt there

two

two years, and saw not the King; whereupon he sent for *Joab* to plead with the King and make his Peace; which he did, and brought him into his Presence, and he was admitted into favour again.

CHAP. XV.

After this *Absalom* inveigled the People by his flattering and fair Speeches, and stole away their Hearts from his Father, and under pretence of a Vow, gets leave to go to *Hebron*, and gathered the People to him there, and had *Ahitophel* for his Counsellor, and the People flockt to him from all parts; which *David* hearing of, flies from *Jerusalem*, and they carried the Ark with him, but he sent *Zadok* with it back again; and hearing that *Ahitophel* was with *Absalom*, he prays God to turn his Counsel into Foolishness; and also sent *Hushai* his Friend to offer his Service to *Absalom*, that he might defeat *Ahitophel*'s Counsel, and give him intelligence by *Zadok* and *Abiathar*.

CHAP. XVI.

As *David* travelled along, *Zibah* came to him with Presents, and slandered his Master *Mephibosheth*; whereupon *David* gave him all *Mephibosheth*'s Lands. Afterwards *Shimei* met him, and revil'd, and curst him, and cast stones at him; which *David* takes patiently, owning Gods hand in it; and that, since his Son sought his Life, no wonder if a Stranger us'd him so. Then *Absalom* and all his Party came to *Jerusalem*, and call'd a Council what they should do; and *Ahitophel* counsell'd him to go in to his Fathers Concu-

 bines,

bines, which would make the Breach between 'em irreconcileable; so he went in to them in the sight of all *Israel*.

CHAP. XVII.

After this *Ahitophel* counsels *Absalom* to pursue *David* speedily, and to give him no time to recruit himself, and so they should make short work of it. But *Hushai* advises rather to gather all the People together, and so to oppress him by their multitude; and this Counsel *Absalom* hearkned to, which *Zadok* gives *David* notice of. But when *Ahitophel* saw that his Counsel was rejected, he went and hang'd himself.

CHAP. XVIII.

David draws up the Army for the Battel, and intends to go with 'em himself, but the People hindred him; so he sate in the Gate as they pass'd out, and gave 'em a charge to deal gently with *Absalom*. So the two *Armies* met, and *David*'s Men made a great Slaughter among *Absalom*'s; and they met with *Absalom*, and found him hanging by the Head in the thick Boughs of an Oak; which one told *Joab* of, who came presently and stab'd him to the Heart. Then *Joab* sounded a Retreat, and they cast *Absalom* into a Pit. Then *Ahimaaz* and *Cushi* ran to carry the Tidings to *David*; which when he heard, he fell into a great Passion of Lamentation, saying, O *my Son* Absalom; *my Son, my Son* Absalom; *would God I had died for thee*, O Absalom, *my Son, my Son*.

CHAP.

CHAP. XIX.

So *David* took no joy in the Victory, but turn'd it into Lamentation, and the People ſtole into the City, as being aſham'd of what they had done. Whereupon *Joab* goes and chides him for his Carriage, and cauſes him to ſhew himſelf to the People in a more chearful Temper. Then all the People were at ſtrife who ſhould ſhew moſt forwardneſs in recalling the King: So the King return'd, and the Tribe of *Judah* came to meet him at *Jordan*: And *Shimei* came to beg his pardon, and obtain'd it; and *Mephiboſheth* came likewiſe to meet him, and gave him an account why he went not with him, and how his Servant *Ziba* had ſlandered him: But however the King gave *Mephiboſheth* but half his Lands again, and gave the other half to *Ziba*. *Barzillai* alſo came to him, and the King invited him to go with him to *Jeruſalem*, but he excus'd it by reaſon of his Age: So the King diſmiſs'd him, and took his Son *Chimham* into his Service. Then the Men of the other Tribes came and expoſtulated with the Men of *Judah* for fetching the King back without them; but the Men of *Judah* were too hard for 'em.

CHAP. XX.

Upon this Quarrel one *Sheba* draws all the Men of *Iſrael* away from *David*, and raiſes a Rebellion againſt him. Then *David* makes *Amaſa* General, and appoints him to purſue after *Sheba*. But *Joab*, under pretence of Friendly Diſcourſe with *Amaza*, ſlaies him. Then *Joab* and *Abiſhai* purſue after *Sheba*, and came to

Abel, and beſieged him there: But a wiſe Woman gets his Head to be thrown over the Wall to *Joab*; ſo he drew off his Forces, and return'd to *Jeruſalem*.

all judgments fall upon us for our sins.

CHAP. XXI.

Then there was a Famine for three years together; and *David* enquiring of God the reaſon of it, was told, It was becauſe *Saul* had ſlain the *Gibeonites*. So the *Gibeonites* being demanded what ſatisfaction they'd require, deſir'd only that ſeven of his Sons ſhould be de deliver'd to 'em, to be hang'd before the Lord, which was done accordingly. Then *David* commanded that the Bones of *Saul*, and *Jonathan*, and theſe ſeven ſhould be all buried together in the Sepulcher of *Kiſh*. After this *David* and his Men had four Battels with the *Philiſtines*, wherein four valiant Men of *David*'s ſlew four Giants of the *Philiſtines*.

CHAP. XXII.

When God had thus delivered *David* out of the hands of all his Enemies, he compos'd a Pſalm of Thanksgiving for God's powerful deliverance and manifold bleſſings.

CHAP. XXIII.

And likewiſe towards the Cloſe of his days profeſſes his Faith in Gods Promiſes, and the Covenant he had made with him. After which follows a Catalogue of *David*'s Worthies.

CHAP. XXIV.

God being angry with *Iſrael*, permitted Satan

to

to tempt *David* to number the People: So he sent *Joab* about it; and tho' *Joab* dissuaded him from it, yet *David*'s word prevail'd. So *Joab* brought the number of 'em: But *David*'s heart smote him for it, and he confess'd his sin to God, and begg'd pardon: But in the morning God sent *Gad* to him, to choose whether there should be seven years of Famine; or, to flee three months before his Enemies; or, three days Pestilence; and he chose this last. So God sent a Pestilence, and there died seventy thousand Men. And when the Angel stretch'd out his hand over *Jerusalem*, as he was by the threshing place of *Araunah*, *David* seeing of him, intercedes to God for mercy. So *Gad* appointed him to build an Altar there. Then he came and bought the Threshing-floor of *Araunah*, and built an Altar there, and offered Burnt-Offerings and Peace-Offerings. So God was intreated, and the Plague was stayed.

I. KINGS.

CHAP. I.

DAVID being old, *Adonijah* aspires to the Kingdom, and gets *Joab* and *Abiathar* to assist him; whereupon *Nathan* advises *Bathsheba* to go and acquaint the King with it, and claim his Promise, That *Solomon* should succeed him; and while they were talking, he'd come

in and second her. So *Bathsheba* went unto *David*, and told him, that notwithstanding his Promise, That her Son *Solomon* should sit upon the Throne, *Adonijah* had made himself King without his privity, but yet all people expected that he should appoint his Successor. While she was speaking, *Nathan* came and told him the same things. Then *David* renewed his Oath to *Bathsheba*, That *Solomon* should sit upon his Throne; and accordingly gave order that *Solomon* should be set upon his own Mule, and *Zadok* the Priest and *Nathan* the Prophet should anoint him King over *Israel*, and proclaim him with sound of Trumpet, and then set him upon the Throne. And so they did; and the People rejoyced with such shouting that the Earth rang again; which when *Adonijah* and his Company heard, they were all afraid, and dispers'd themselves; and *Adonijah* went and took hold on the Horns of the Altar, and capitulated with *Solomon*, who upon condition of his good behaviour promis'd him indemnity, and so dismiss'd him.

CHAP. II.

Then *David* charg'd *Solomon* to walk in the ways of God, and keep his Commandments that he might prosper, and God might confirm the Kingdom to him and his Seed after him. He gave him a charge also concerning *Joab*, that because he was guilty of Blood, he should not let his hoary Head go down to the Grave in peace: That he should shew kindness to the Sons of *Barzillai*: That he should remember *Shimei*'s cursing of him in the day of his distress,

and

and in his Wiſdom reward him for it. So *David* died, and *Solomon* ſate upon the Throne. Then *Adonijah* came to *Bathſhebah*, and prays her to ask *Abiſhag* for him of her Son *Solomon*; which ſhe did. But *Solomon* looking upon it as a ſeditious motion, ſends *Benajah* to him, who put him to death. He put out *Abiathar* alſo from being High Prieſt, and confin'd him to his Country Houſe at *Anathoth*. Theſe paſſages being related to *Joab*, he knowing his own guilt, fled to the Altar, and there he was ſlain. Then he call'd for *Shimei*, and confin'd him to *Jeruſalem*, and that if he paſs'd over the Brook *Kidron* he ſhould die. So he dwelt there many days. At laſt two of his Servants running away to *Achiſh* King of *Gath*, he went thither to fetch 'em back again; which being told *Solomon*, he puts him in mind of all his former wickedneſs, and his own gentle dealing with him, which he having abus'd, he commands him to be ſlain.

CHAP. III.

Solomon married *Pharaoh*'s Daughter. He loved the Lord, and offered at *Gibeon*, a great High Place, a thouſand Burnt-Offerings; and there God appeared to him, and bid him ask what he would: So he ask't an underſtanding Heart to judg the People, and to diſcern between good and evil; wherewith God was ſo pleaſed, that he gave him not only an extraordinary Underſtanding above all that were before or after him, but alſo ſuch Riches and Honour as none elſe had. Then came two Women to him, which had each of 'em a Son; one of which dying, they both lay claim to the living

Child; whereupon *Solomon* commanded the living Child to be divided between 'em; which one of 'em yielding to, but not the other, *Solomon* thereby gathered which was the right Mother, and assign'd the living Child to her; which Decision made him renown'd all over *Israel*.

CHAP. IV.

Solomon had twelve Officers, who served each Man his Month, and made Provision throughout all *Israel* of what was needful for the maintaining his Court after a most splendid and magnificent manner: For he spent daily almost an hundred Quarters of Wheat, Thirty Oxen, an hundred Sheep, besides Deer, Fowl, and the like. And God gave him a most comprehensive knowledg of all things both Divine and Humane; so that he was wiser than all Men, and spake three thousand Proverbs, and a thousand and five Songs; and of all Animals and Vegetables, so that People came from all parts of the Earth to hear his Wisdom.

CHAP. V.

Solomon designing now to build the Temple, sends to *Hiram* King of *Tyre* to furnish him with Timber of Cedar and Fir, and Workmen for it, and in lieu thereof *Solomon* furnishes him with Wheat and Oyl yearly; so they had Timber and Stones for it.

CHAP. VI.

In the fourth year of *Solomon*'s Reign they began to build the Temple, which was about thirty six yards long, twelve yards broad, and eighteen

eighteen yards high; with a Porch of about ſeventy two yards high. All the materials were fitted and prepared afore hand, ſo that no noiſe of Tools was heard about it. It was ſeven years in building.

CHAP. VII.

Solomon built alſo an Houſe for himſelf, and a Porch for Judgment; and ſeveral other Houſes, both for himſelf and his Queen, *Pharaoh*'s Daughter. Then he ſent and fetcht *Hiram* from *Tyre*, who made all manner of Veſſels and Utenſils for the Temple, of Gold, Silver and Braſs, as the Molten Sea, the Lavers, *&c.* and the Pillars.

CHAP. VIII.

All things being thus fitted and finiſh'd, *Solomon* aſſembled all the Nobility and Gentry to fetch up the Ark out of *Sihon*, and carry it into its place, within the Holy of Holies. And when it was ſet there, the Glory of the Lord fill'd the Houſe. Then *Solomon* bleſſed God for performing his Word unto *David* in giving him a Son to build an Houſe to his Name; and prays for the continuance of his mercy to him, and that he'd hear Prayers upon any occaſion whatſoever made in, or towards that place. Then he offered a Sacrifice of two and twenty thouſand Oxen, and an hundred and twenty thouſand Sheep, and they kept the Feaſt of Dedication a Fortnight together, and then the People went to their own Homes.

CHAP. IX.

After all this God appeared again to *Solomon*,

and told him he had hear'd his Prayer, and would do as he desir'd; and that he'd establish his Throne for ever upon condition of his Obedience; but in case of Disobedience, he'd cut off *Israel* out of the Land, and destroy the Temple. At the end of twenty years *Solomon* gave *Hiram* King of *Tyre* twenty Cities in the Land of *Galilee*, but he did not like 'em, and so return'd 'em to him again; whereupon he repair'd and enlarg'd 'em, and caused the Children of *Israel* to dwell in 'em. He repair'd also several other Cities, and built Store-Cities, and did all that he desir'd. And he had a Navy which went to *Ophir* for Gold.

CHAP. X.

The Queen of *Sheba* hearing of *Solomon*'s extraordinary Wisdom, came to hear and try him with hard Questions. She came with a very great Retinue, and many rich Presents, and discours'd with him about all things she desir'd satisfaction in; and he resolv'd all her doubts, and gave her full satisfaction in every thing. When she had viewed and consider'd all particulars about him, his Buildings, his Furniture, his Attendants, and the magnificence of his Court in all respects, she was even astonish'd with Admiration; and tho Fame uses to be lavish enough of its Tongue, yet she tells him, Tho more was told her than she believ'd, yet half was not told her of what she found. Then she made him great Presents of Gold, Spices and precious Stones. He likewise gave to her whatsoever she desired, and so return'd into her own Country. Then *Solomon* made two hundred Targets of beaten Gold,

Gold; and three hundred Shields of Gold, and a great Ivory Throne damask't with Gold, and gather'd Chariots and Horſes in great abundance; and he made Silver in *Jeruſalem* as Stones, and Cedars as Sycamore-trees.

CHAP. XI.

Solomon, notwithſtanding all theſe extraordinary Gifts and Favors to him, both inward and outward, and God's appearing twice to him, lov'd many Women of the Heathen Nations, and took him ſeven hundred Wives, and three hundred Concubines, and did ſo dote upon 'em, even in his old Age, that they turn'd away his Heart from God, ſo that he tolerated the publick Exerciſe of their Idolatrous Worſhip; whereupon God was angry with him, and threatned to rend the greateſt part of the Kingdom from him in his Sons days, and give it to his Servant; and ſtir'd up ſeveral Adverſaries againſt him; and likewiſe by the Prophet *Ahijah* the *Shilonite* declar'd to *Jeroboam*, that he'd give him Ten Tribes, and *Solomon*'s Poſterity ſhould have but one Tribe, (beſides the Tribe of *Judah*) becauſe he had forſaken him and worſhip'd ſtrange Gods. So *Solomon* having Reign'd forty years, died, and was buried in the City of *David*.

CHAP. XII.

Then all the Tribes met together at *Shechem*, and *Jeroboam* came along with 'em; and they petitioned *Rehoboam* to eaſe 'em of their Taxes, which *Solomon* had impos'd on 'em. He takes three days time to conſider of it, and adviſes with his Fathers old Counſellors: They perſwade him

him by all means to humour the People, and comply with their desires at present; which would be the way to oblige 'em to him for ever after. But this Counsel he lik'd not, and therefore consulted with some young, giddy Persons, his Companions and Flatterers, and they advise him to answer 'em roughly, and tell 'em, That his little Finger should be thicker than his Fathers Loyns; and whereas his Father had chastis'd 'em with Whips, he'd chastise 'em with Scorpions: And this Counsel he followed, (being forsaken of God, and left to his own folly and rashness) and answer'd 'em accordingly. Whereupon ten of the Tribes immediately revolted from him, and chose *Jeroboam* for their King; and only the Tribe of *Judah* and *Benjamin* stuck unto *Rehoboam*. Then *Rehoboam* raised an Army of an hundred and fourscore thousand to reduce 'em to their obedience. But God sent the Prophet *Shemajah* to forbid 'em to fight against their Brethren, but to return to their own Homes, because it was Gods doing. And so they did. Then *Jeroboam*, fearing lest if the People went up to *Jerusalem* to worship, their Hearts might in time be alienated from him, and they might submit to *Rehoboam*, made two golden Calves, and set 'em up, one in *Dan*, the other in *Bethel*, for the People to worship, and built High Places, and ordained Priests, and appointed Feasts, and so chang'd and innovated the Worship of God in all the parts of it.

CHAP. XIII.

Jeroboam standing by the Altar at *Bethel* to burn Incense, a Prophet was sent out of *Judah* by

by God to denounce Judgments againſt the Altar, which ſhould be executed by King *Joſiah*, who ſhould burn the Bones of the Idolatrous Prieſts upon it, and defile it; and in token of the truth of this Prophecy, the Altar ſhould be rent in twain. When *Jeroboam* heard this, he ſtretch'd out his hand to lay hold on him; but immediately his hand withered, ſo that he could not pull it in to him again, and alſo the Altar was rent in twain. Then *Jeroboam* intreated the Prophet to pray for him, that the uſe of his hand might be reſtor'd to him again; which he did, and his hand was heal'd: whereupon *Jeroboam* invites him to go home with him; but he refus'd, being forbidden by God to eat or drink, or return the ſame way he came. Now there was an old Prophet that dwelt in that City, and his Sons told him all theſe paſſages; then he went after him, and invited him to go back with him; which he refuſing, as being forbidden by God, the old Prophet told him, That he was commanded by an Angel to bring him back; but he lied to him. So he went back, and did eat and drink in the old Prophets Houſe. Then as they ſat at Table, the Word of the Lord came to the old Prophet to threaten this other for his Diſobedience. So as he went away, a Lion met him and ſlew him; which being noiſ'd in the City, the old Prophet went and fetcht his Body, and buried it in his own Grave, and commanded his Sons to bury him there by the Prophet, becauſe all his Threatnings againſt thoſe Idolatrous places ſhould come to paſs. But notwithſtanding all theſe Providences, *Jeroboam* continued his Idolatrous practices, which in

the

the issue prov'd the ruine of him and his Family.

CHAP. XIV.

Jeroboam's Son *Abijah* being sick, he sends his Wife in disguise to *Ahijah* the Prophet to enquire concerning his recovery. But God told *Abijah* who she was, and what was her Errand. So when she came to the Door, he said, *Come in, thou Wife of* Jeroboam; and bids her tell her Husband, That because he had provok'd God by his Idolatry, God would cut off all his House, and his Child should die, and all *Israel* should mourn for him, because in him only of all the House of *Jeroboam* some good thing was found; and he'd root up *Israel* out of their Land, because of the sins of *Jeroboam*, who made *Israel* to sin. So when she came back to the Threshold of her House the Child died. Thus *Jeroboam* Reigned twenty two years and died. During his time the People of *Judah* under *Rehoboam* provok'd God with their Images, High-Places, Groves, and the like sins: So in the fifth year of his Reign *Shishak* King of *Egypt* came up against *Jerusalem*, and took away the Treasures of the Lord's House, and of the Kings House, and the Shields of Gold, instead whereof *Rehoboam* made Shields of Brass. At last he died, and was buried in the City of *David*.

CHAP. XV.

Rehoboam being dead, *Abijam* his Son succeeds him, walking in all the sins of his Fathers. He Reigned but three years, and died, and *Asa* his Son Reigned in his sted. *Asa* did that which

which was right in the ſight of the Lord, and deſtroyed Idolatry, and depos'd his Grandmother *Maacha* from being Queen-regent. Then there was War between him and *Baaſha* King of *Iſrael*; ſo he hired *Benhadad* King of *Syria* to take his part; ſo they made a League together, and *Benhadad* ſmote ſome of the Cities of *Iſrael*. In his old Age he was troubled with the Gout in his Feet, and ſought to the Philiſtians more than to the Lord. He Reigned forty years, and died, and *Jehoſaphat* Reigned in his ſtead. 2 *Chron.* 14. & 15. & 16. In the days of *Aſa*, *Zerah* the *Ethiopian* came againſt him with an Army of a Million of Men: Then *Aſa* cried to the Lord for help, and he gave him Victory over the *Ethiopians*; ſo he deſtroyed their Cities, and carried away much Spoil. At their return towards *Jeruſalem*, the Spirit of the Lord came upon *Azariah*, and he exhorted them to cleave faſt to the Lord, ſaying, *The Lord is with you while you be with him, and if you ſeek him he'll be found of you, but if you forſake him, he'll forſake you.* Hereupon they cleanſed the Land of Idols, and entred into a Covenant to ſeek the Lord God of their Fathers; and that whoſoever would not do ſo, ſhould be put to death. So the Lord gave 'em reſt round about. Afterwards upon the League that *Aſa* made with *Benhadad*, *Hanani* the Seer came and reprov'd him for it; and becauſe he did not truſt in the Lord, who had delivered the *Ethiopians* into his hand, therefore he ſhould have but a troubleſom Reign from that time forward: For this *Aſa* was angry with him, and put him in Priſon, and at the ſame time oppreſs'd the People.

People. In his ſecond year *Nadab* the Son of *Jeroboam* began to reign over *Iſrael*, and he reigned two years; and *Baaſha* conſpir'd againſt him, and ſlew him, and reigned in his ſtead, and ſmote all the Houſe of *Jeroboam*; yet he continued *Jeroboam*'s Idolatry. Whereupon

CHAP. XVI.

The Word of the Lord came to *Jehu* the Son of *Hanani* againſt him, That becauſe he continued in the ſins of *Jeroboam*, therefore as he had cut off *Jeroboam*'s Poſterity, ſo he'd cut off his. Then he died, and *Elah* his Son reigned in his ſtead; and his Servant *Zimri* conſpired againſt him, and ſlew him, and all the Houſe of *Baaſha*. But within a few days the Soldiers made *Omri* King, who went and beſieged *Tirzah* where *Zimri* was, and took it; at which *Zimri* went into the Palace, and ſet it on fire, and burnt himſelf in it. Then ſome of the People made *Tibni* King; but *Omri* prevailed againſt him, and ſo reigned alone. He bought a Hill, and built a City upon it, and call'd it *Samaria*, which was afterwards the Seat of the Kings of *Iſrael*. But he walkt in the way of *Jeroboam*. He died, and *Ahab* his Son reigned in his ſtead, and did evil above all that were before him, and took to Wife *Jezabel*, and worſhip'd *Baal*, and built a Temple for him in *Samaria*, and provok'd the Lord to Anger more than all the Kings before him.

CHAP. XVII.

In his time God ſent *Elijah* to declare to him, There ſhould be no Rain for ſome years, but accord-

according to his Word. Then God ſent him to the Brook *Cherith*, where he was fed by Ravens. And when that Brook was dry, God ſent him to *Sarepta* to be ſuſtain'd by a Widow there, who tho ſhe had but a little Meal in a Barrel, and Oyl in a Cruiſe, yet that ſtill held out, and ſupplied her Occaſions, till there was plenty in the Land. Afterwards her Son dying, *Elijah* prayed unto God, and reſtored him to Life again.

CHAP. XVIII.

After three years God commands *Elijah* to ſhew himſelf to *Ahab*, and tells him he'd ſend Rain. So *Elijah* went to *Ahab*, who, as ſoon as he ſaw him, ſaid, *Art thou he that troubles* Iſrael? To whom *Elijah* reply'd, *I have not troubled* Iſrael, *but thou and thy Fathers Houſe, in that ye have forſaken the Commandments of the Lord, and have followed* Baalim. Then he deſir'd *Ahab* to gather all the People together to Mount *Carmel*, and all the Prophets of *Baal*; which was done. Then ſaid *Elijah* to them, *If the Lord be God, follow him; but if* Baal *be God, then follow him.* Then he bids the Prophets of *Baal* take one Bullock and lay it upon Wood, and put no Fire under; and he'd do the like with another Bullock; and the God that anſwered by Fire, ſhould be own'd for the true God. And they did ſo; and call'd upon their God from Morning till Noon; but none anſwer'd. Then *Elijah* derided 'em, ſo that they us'd all imaginable importunity; but ſtill none anſwer'd. Then he call'd the People to come about him, and he repair'd an Altar of the Lord, and made a Trench about it, and laid the Bullock upon it, and cauſed Water to be poured thrice upon the Sacrifice,

Sacrifice, till the Trench was filled. Then he called upon God, and God sent Fire which consumed the Sacrifice, and Wood, and Stones, and lickt up the Water in the Trench. Then all the People acknowledged, That this was the true God. Then *Elijah* bad 'em slay all *Baal*'s Priests, which they did. Then he bad *Ahab* get him up, because much Rain was coming. Then he went up to the top of *Carmel*, and prayed earnestly to God for Rain; after which a small Cloud appeared, which presently overspread the Heavens, and there fell abundance of Rain. And *Ahab* rode in his Charet to *Jezreel*, and *Elijah* ran before him.

CHAP. XIX.

Ahab telling *Jezabel* what *Elijah* had done, she swore she'd have his Life by the next day; whereupon *Elijah* went and sat under a Juniper Tree in the Wilderness, and prayed to God to take away his Life. But God sent an Angel to encourage him, who made Provision for him that he might eat and drink; and he travel'd in the strength of that Food forty days together, till he came to *Horeb*, where God appear'd to him, and questions with him what he did there. He replied, That they had forsaken God's Covenant, slain his Prophets, and left none but himself, and they sought his Life too, so that he was fain to fly for it. Then God sends him to anoint *Hazael* to be King of *Syria*, *Jehu* to be King of *Israel*, and *Elisha* to be Prophet in his room; and withal tells him, That there were seven thousand left in *Israel* who had not bowed the Knee to *Baal*. After this meeting with

Elisha

Eliſha, he threw his Mantle upon him; who preſently left his former employment and followed him, and miniſtred to him.

CHAP. XX.

Then *Benhadad* King of *Syria* came and beſieged *Samaria*, and putting very hard terms upon *Ahab*, he calls a Councel of all the Grandees, who adviſe him to ſtand out. Then there came a Prophet from God to *Ahab* to promiſe him Victory; which came to paſs, for they ſlew the *Syrians* with a great Slaughter, but the King eſcap'd. Then the Prophet came to him again, and bid him prepare for another War, but that he ſhould have the Victory in that alſo. And ſo it came to paſs; for the Children of *Iſrael* ſlew of the *Syrians* ten thouſand in one day. And at *Aphek* a Wall fell on twenty ſeven thouſand more, and ſlew 'em. And *Benhadad* fled, and hid himſelf in the City: But his Servants perſwaded him to ſend a very ſubmiſſive Meſſage to *Ahab*, and to lay himſelf at his Mercy; who thereupon pardon'd him, and made a League with him, and ſent him away. Then a Prophet was ſent to him, who by a Parable of a Priſoner taken in Battel, and eſcaping from him to whoſe cuſtody he was committed, makes him firſt paſs Sentence againſt himſelf, and then denounces Judgment againſt him for letting the King of *Syria* go.

CHAP. XXI.

After this *Ahab* was very earneſt to buy *Naboth*'s Vineyard of him; but he refuſing, *Ahab* was much diſpleaſed, and would eat nothing;

thing; which *Jezabel* obſerving, and underſtanding the reaſon of, contrives to write Letters to the Rulers of *Jezreel* to proclaim a Faſt, and ſuborn Witneſſes, who ſhould accuſe *Naboth* of blaſpheming God and the King, and ſo put him to death. Which being done, *Ahab* went to take poſſeſſion of the Vineyard. But God ſent *Elijah* to denounce Judgments againſt him; which when *Ahab* heard, he humbled himſelf, for which God reſpites part of the Judgment from his days to his Sons.

CHAP. XXII.

After this *Ahab* making War with the King of *Syria*, engages *Jehoſaphat* to aſſiſt him; but *Jehoſaphat* was deſirous to know the Mind of God in it, and therefore would have him ſend for ſome Prophet: Hereupon *Ahab* ſends for all the Prophets of *Baal*, who promis'd good Succeſs. But *Jehoſaphat* not being ſatisfy'd with this, deſires that ſome Prophet of the Lord might be enquir'd of. So he ſent for *Micajah*; and he at firſt, in a way of deriſion, anſwers as the Prophets of *Baal* had done. But being requir'd to ſpeak in good earneſt, he then foretells that *Ahab* ſhould be ſlain, and the People ſcattered; which came to paſs; for he was ſlain by an Arrow as he was ſitting in his Charet; and his Charet being waſh'd in the Pool of *Samaria*, the Dogs lickt up his Blood, as they had done the Blood of *Naboth*, according to the threatning of the Prophet. So *Ahab* died, and his Son reigned in his ſtead. In his time *Jehoſaphat* began to reign over *Judah*, and he did that which was right in the eyes of the Lord, 2 *Chron.* 17.

So

So the Lord was with him, and eſtabliſh'd his Kingdom. He was very zealous and couragious in the ways of the Lord; for in the third year of his Reign he ſent ſome choice Prieſts and Levites all over his Kingdom to teach the People the Law of God; and with them ſeveral Princes to countenance 'em: Whereupon God ſo bleſs'd him, that all the Nations round about him became Tributaries to him, 2 *Chron.* 20. After his return from the expedition with *Ahab*, *Jehu* the Prophet reproves him for his joyning with him. Then he ſet Judges throughout all the Land, and charg'd 'em to execute Judgment and Juſtice impartially, 2 *Chron.* 20. After this the *Moabites* and *Ammonites* made War with him; whereupon he proclaimed a Faſt to ask help of the Lord, and himſelf prayed to the Lord againſt them before all the People. Then the Spirit of the Lord came upon *Jahaziel*, who bids 'em not be diſmaid, for God would fight for 'em againſt their Enemies. Whereupon *Jehoſaphat* encourag'd the People, ſaying, *Believe in the Lord, ſo ſhall you be eſtabliſh'd; believe his Prophets, ſo ſhall you proſper.* So the Lord made their Enemies to riſe up and ſlay one another; ſo that when the Men of *Judah* came, they found 'em all dead Bodies, and took abundance of Spoil, and great Riches from 'em. After this did *Jehoſaphat* joyn his Navy with the Navy of *Ahaziah*, a wicked King of *Iſrael*. Then he died, and *Jehoram* his Son reigned in his ſtead. In the ſeventyeth year of *Jehoſaphat*, *Ahaziah* the Son of *Ahab* began to reign over *Iſrael*, and he ſerved *Baal* according to all that his Father and Mother had done.

II. KINGS.

CHAP. I.

AHAZIAH having fallen thro' a Lattice and hurt himself, sends to *Baalzebub* to enquire concerning his recovery. But God sent *Elijah* to meet the Messenger, and to tell him, that he should not recover. The Messengers returning with this Message, *Ahaziah* enquires what manner of Man he was; and by their description of him, concludes it to be *Elijah*, so sends a Captain with fifty Men to fetch him. When they came to him, he call'd for Fire from Heaven and consum'd 'em all; and so he did a second time: Then a third Captain being sent, he falls down before *Elijah*, and begs him to spare his Life, and the Life of his Men: So the Angel bad *Elijah* go with him; who reprov'd the King for sending to *Baalzebub*, and told him he should surely dye; which came to pass, and *Jehoram* his Son reigned in his stead.

CHAP. II.

God intending to take up *Elijah* into Heaven by a Whirl-wind, *Elijah* bids *Elisha* tarry there where he was, because he must go on an Errand God had sent him about. But *Elisha* would not leave him; so they came to *Jordan*, and

Elijah

Elijah with his Mantle ſmote the Waters, and they were divided, ſo that they paſs'd over on dry ground. Then *Elijah* bad *Eliſha* ask what he ſhould do for him, who ſaid, Let a double portion of thy Spirit be upon me; which *Elijah* promis'd he ſhould have, if he ſaw him when he was taken from him. At laſt, as they went on, a Charet and Horſes of Fire parted them aſunder, and *Elijah* was taken up into Heaven by a Whirlwind; which *Eliſha* ſaw, and cried, *My Father, my Father, the Charets of Iſrael, and the Horſemen thereof.* But *Elijah*'s Mantle fell from him, which *Eliſha* took up, and divided the Waters of *Jordan* with it, as his Maſter *Elijah* had done; which when the young Prophets ſaw, they owned him for their Maſter in the room of *Elijah*. The Waters about *Jericho* being naught, *Eliſha* threw Salt into 'em, and heal'd 'em. Afterwards going up from *Bethel*, he was revil'd by ſome Children; but he curs'd 'em in the Name of the Lord, and there came two Shee-Bears, and tore forty two of them.

CHAP. III.

Jehoram King of *Iſrael* continued the Idolatry of *Jeroboam*, but not of his Father and Mother in ſerving *Baal*. The King of *Moab* refuſing to pay his yearly Tribute, *Jehoram* gathered together his Forces, and invited *Jehoſaphat* to his aſſiſtance; ſo thoſe two Kings, and the King of *Edom* went to the War againſt *Moab*; and being in the Wilderneſs, they were all ready to periſh for want of Water. But hearing that *Eliſha* was in the Army, theſe three

Kings

Kings went to him; but he slighted the King of *Israel*, and told him, That if it had not been for *Jehoshaphat*, he would not have taken any notice of them; but out of respect to him he tells them, That the Vally should be full of Water, and also that God would deliver the *Moabites* into their hands. And so it came to pass in the Morning that the Vally was filled with Water, which appeared to the *Moabites* like Blood, so that they concluded these Kings and their Armies had slain one another, and therefore they rose up to the Spoil. But when they came to the Camp of the *Israelites*, the *Israelites* put 'em to flight, and beat down their Cities, and besieged *Kitharaseth*. Then the King of *Moab* sallied forth to have broken his way thro' the Quarters of the King of *Edom*, but he was driven back; then he took his Eldest Son and offered him for a Burnt-Offering upon the Wall; whereupon they rais'd the Siege.

CHAP. IV.

As *Elisha* was returning home, a certain Prophets Widow met him, and made her moan to him, that her Husband had left her in debt, and there was nothing to pay, so that the Creditors were about to seize upon her two Sons for Bond-men. Then he bad her borrow empty Vessels, and pour out of the Pot of Oyl which she had in the House into the Vessels till they were full, and then sell the Oyl, and pay the Debt. *Elisha* was wont to come often to the House of a great Woman in *Shunem*, who entertain'd him very kindly; whereupon understanding she had no Child, he calls for her, and tells

tells her, that she should have a Son; which came to pass. This Child, when was he grown up, fell ill and died. Then she took him and laid him on the Bed where *Elisha* us'd to lie, and rode in all haste to acquaint him with it; who went with her, and went into the Chamber where the Child lay, and prayed to the Lord, and stretch'd himself upon the Child, and the Child waxed warm, and he reviv'd, and he deliver'd him to his Mother. At *Gilgal* the Pot being set on to make some Broth for the Prophets, they happened to put in some unwholsom, unsavoury Herb, so that they could not eat of it; but *Elisha* cast a little meal into the Pot, and so made the Broth fit for use. A Present being brought him of twenty Barly Loaves, with them he fed an hundred Men.

CHAP. V.

Naaman General of the Army of the King of *Syria*, was a Leper, and hearing by an Hebrew Maid, That there was a Prophet in *Samaria* that could cure him, he procures a Letter to the King of *Israel* that he might be cured of his Leprosie. When the King of *Israel* read the Letter, he thought it was only a Trick to pick a quarrel with him; but *Elisha* hearing of it, sent to the King to send this person to him. So when *Naaman* and all his Retinue came to *Elisha*'s Door, he only sent one to him to bid him go and wash in *Jordan* seven times, and he should be cured. *Naaman* took this for a great Affront, and so went away in a Rage. But some of his Servants argued the matter with him, and perswaded him, so that he went to *Jordan* and

dipt himſelf ſeven times in the River, and was perfectly healed. Then he came back to the Prophets Houſe, and acknowledged the God of *Iſrael* to be the true God, and offers him a Reward, but he refuſed it. Then he beg'd pardon for the Idolatry he had been formerly gullty of, and *Eliſha* diſmis'd him with a friendly farewel. But *Eliſha*'s Servant *Gehazi* ran after *Naaman*, and by a Lie got two Talents of Silver, and two Changes of Raiment, which he hid in the Houſe, and came to his Maſter. But his Maſter asking him where he had been, he told another Lie, and excus'd what he had done before; but his Maſter knowing what was done, told him, That the Leproſie of *Naaman* ſhould cleave to him and his Seed for ever.

CHAP. VI.

One going to cut ſome Timber for the uſe of the Prophets, which grew near *Jordan*, his Ax Head fell into the River, which he was much concern'd at, becauſe it was borrow'd; and complaining of it to *Eliſha*, he threw in a ſtick to the place where it fell, and the Ax Head did ſwim, and ſo he had it again. The King of *Syria* making appointments to ſurprize the King of *Iſrael* at ſeveral places, *Eliſha* ſtill warned him of 'em, and ſo ſav'd him. The King of *Syria* thinking his own Servants had betray'd his Counſels, was much troubled at it; but underſtanding it was *Eliſha*'s doing, he ſent a great Company to *Dothan*, who compaſs'd the City to take him; which his Servant perceiving in the morning, was greatly afraid: But the Prophet ſaid, *Fear not; for they that are with us are*

are more than they that are with them. Then upon *Eliſha*'s Prayer his eyes were open'd, and he ſaw the Mountain full of Horſes, and Charets of Fire round about *Eliſha*; and alſo thoſe People were ſmitten with blindneſs, ſo that he led 'em into the midſt of *Samaria*, and then opened their Eyes; but he would not ſuffer the King of *Iſrael* to do 'em any hurt, but cauſed great proviſion to be made for 'em, and ſo ſent 'em away. At another time *Benhadad* beſieged *Samaria*, ſo that there was a very great Famine there; and as the King paſſed along, a Woman complained to him of her Neighbour, That whereas they had agreed to boyl and eat their Children by turns, this Woman having done her part, the other refus'd to perform hers; which the King hearing, rent his Clothes, and imputing all this Evil to *Eliſha*, he ſent one to cut off his Head: But *Eliſha* was aware of it, and bids the Company that was with him to ſtop the Meſſenger at the Door, and not ſuffer him to come in. But the King himſelf followed immediately after, and upon diſcourſe between 'em, he ſaid, *This evil is from the Lord, why ſhould I wait for him any longer?*

CHAP. VII.

But *Eliſha* told him from God, That on the morrow there ſhould be great plenty in *Samaria*; which a Lord that was with the King hearing, would not believe; whereupon *Eliſha* told him he ſhould ſee it with his Eyes, but not eat thereof. On the morrow four Lepers venturing into the Camp of the *Syrians*, found that they were all fled; for the Lord had cauſed

'em to hear a noiſe of Charets, and Horſes, and a great Hoſt; whereupon they fled in great haſt for their Lives. Theſe Tidings the Lepers brought to the City; ſo the King ſent to diſcover the truth of it; and they found it to be as was related. So the People went out and ſpoiled the Camp of the *Syrians*, whereby it came to paſs that there was great plenty, as *Eliſha* foretold. But the unbelieving Lord, being appointed by the King to keep the Gate, that the People might not all run out of the City, they were ſo eager upon the Spoil, that they trod him to death: And ſo the Prophets words were fulfilled.

CHAP. VIII.

Eliſha warns the *Shunamite*, whoſe Son he had rais'd to life, of a Famine that was coming: ſo ſhe went and ſojourned in the Land of the *Philiſtines*. But when the Famine was over, ſhe returned again, and came to petition the King for her Land again; (which it ſeems was ſeiz'd upon in her abſence) and Providence ſo order'd it, that at that very nick of time the King was talking with *Gehazi* concerning the Miracles of *Eliſha*, and of his raiſing a dead Child to Life; whereupon ſpying this Woman, he ſaid, This is the Woman, and this is her Son. So the King appointed an Officer to reſtore all that was hers. Then *Eliſha* came to *Damaſcus*, and *Benhadad* being ſick, was told that the Prophet *Eliſha* was there; whereupon he ſent *Hazael* to enquire of him whether he ſhould recover: Who anſwer'd, That as to any thing of his Diſeaſe he might recover; but God

God had ſhew'd him that he ſhould die by other means. Then *Eliſha* fixt his Eyes upon *Hazael*, and wept; which *Hazael* enquiring the reaſon of, he told him, It was for the great miſchiefs he ſhould do to *Iſrael* when he came to be King of *Syria*; as, Daſhing out their Childrens Brains, and ripping up their Women with Child. To which *Hazael* ſaid, *Is thy Servant a Dog that he ſhould do ſuch things?* So *Hazael* came to his Maſter *Benhadad*, and told him, that the Prophet ſaid he ſhould ſurely recover. But to prevent that, he ſpread a wet cloth over his Face, and ſo ſtifled him. About this time *Jehoram* the Son of *Jehoſaphat* began to reign: He married *Ahab*'s Daughter, and ſo walkt in the ways of the Houſe of *Ahab*, 2 *Chron.* 21. He ſlew all his Brethren, and many of the great Men of the Land, and made many innovations in Religion for the promoting of Idolatry. While he was going on in theſe ways, a Letter was deliver'd him, written by *Elijah* by the Spirit of Prophecy, during his abode on earth, to threaten him for his wickedneſs, and tell him, That God would plague him, his Wives, Children, People, and inflict a Diſeaſe upon him in his Bowels, which ſhould torment him day by day till they fell out. Accordingly God ſtirr'd up the neighbour Nations to diſtreſs him, and ſmote him in his Bowels with an incurable Diſeaſe, ſo that after two years they fell out, and he died without being deſir'd, and *Ahaziah* his Son reigned in his ſted. He walked in the way of the Houſe of *Ahab*, being his Son-in-Law. He went with *Joram* King of *Iſrael* to the war againſt *Hazael* at

Ramoth-Gilead; but *Joram* being wounded, came back to be cured in *Jezreel*, and *Ahaziah* went thither to give him a Visit.

CHAP. IX.

Elisha sends one of the young Prophets to annoint *Jehu* to be King of *Israel*; so he went to the Camp at *Ramoth-Gilead*, and singled out *Jehu*, and anointed him, with a Command to destroy the whole House of *Ahab*. Then *Jehu* telling the Commanders what had been done to him, they presently proclaimed him King, and he went towards *Jezreel*; but being spied by a Watch-man, *Joram* sends to enquire what was the matter? but *Jehu* detain'd the Messenger; then another was sent, but he was detain'd also. Then *Joram* went himself, and *Ahaziah* with him, and ask'd, Is it peace, *Jehu*? who answer'd, *What peace so long as the Whoredoms of thy Mother* Jezabel, *and her Witchcrafts are so many?* *Joram* then perceiving there was treachery, endeavours to fly away; but *Jehu* drew a Bow, and slew him, and bad one of his Captains cast his Body into the Field of *Naboth*, as God had threatned he should be serv'd. He slew *Ahaziah* King of *Judah* also; and when he was come to *Jezreel*, *Jezabel* look'd out at a Window, and upbraided him for killing his Master. But he commanded her to be thrown down out of the Window, and he trod her under feet, and the Dogs did eat the greatest part of her. What was left he commanded to be buried, because she was a Kings Daughter.

CHAP.

CHAP. X.

After this *Jehu* ſent Letters to *Samaria*, where were kept ſeventy of *Ahab*'s Sons, requiring thoſe that had the charge of 'em to bring their Heads to him on the morrow; which was done. So he ſlew all that remained of the Houſe of *Ahab* at *Jezreel*; he ſlew alſo forty two Princes, the Kindred of *Ahaziah*. As he was going to *Samaria*, he met with *Jonadab* the Son of *Rechab*, and took him up into his Charet, ſaying, *Come ſee my Zeal for the Lord of Hoſts*. So he came to *Samaria*, and ſlew all that remained of *Ahab* there. Then he gather-ed all the Worſhipers and Prophets of *Baal* to-gether, upon pretence of offering a great Sacri-fice to *Baal*, and caus'd 'em all to be ſlain, and burnt his Images, and brake down his Temple. But yet he practis'd the Idolatry of *Jeroboam*, tho not of *Ahab*. But for what he had done in ex-ecuting Judgment on the Houſe of *Ahab*, God promis'd to continue his Seed on the Throne to the fourth Generation. He reign'd twenty eight years over *Iſrael* in *Samaria*, and then died, and his Son *Jehoahaz* reign'd in his ſted.

CHAP. XI.

Ahaziah being ſlain, his Mother *Athaliah* u-ſurps the Throne, and ſlew all the Seed-Royal; only one of them, *Joaſh*, was hid in ſome of the Chambers belonging to the Temple, ſix years: And in the ſeventh year *Jehojada* the High Prieſt brought him out, and proclaimed him King. *Athaliah* hearing a noiſe, went to ſee what was the matter, and ſpied *Joaſh* ſtanding

by a Pillar, and the People about him rejoycing, and cried out, *Treason*, *Treason*. But *Jehojada* commanded, and they laid hands on her, and slew her. Then *Jehojada* made a Covenant between the Lord, and the King, and the People, that they should be the Lords People; and between the King and the People. Then they brake down the Monuments of Idolatry, and slew the Priests of *Baal*, and they brought the King down out of the House of the Lord, and he sate upon the Throne of the Kings.

CHAP. XII.

It was in the seventh year of *Jehu* that *Joash* began to reign, and he did right in the sight of the Lord all the days of *Jehojada*, and caused the Temple to be repair'd. But after *Jehojada* was dead, the Princes came and flatter'd him, and he harkned unto 'em, and they fell to Idolatry again: Whereupon the Spirit of God came upon *Zechariah*, and he reproved 'em for their sins; so the King commanded him to be ston'd, and they ston'd him in the Court of the Lords House: And when he died, he said, The Lord look upon it and requite it. After this *Hazael* designing to come up against *Jerusalem*, *Joash* took all the hallowed things, and sent 'em to him, and so he departed. But the Servants of *Joash* conspired against him, and slew him in the House of *Millo*, and *Amaziah* his Son reigned in his sted.

CHAP. XIII

In the three and twentieth year of *Joash* began

gan *Jehoahaz* Son of *Jehu* to reign over *Israel*, and he followed the ways of *Jeroboam*; ſo the Lord delivered *Iſrael* into the hands of the King of *Syria*, and *Jehoahaz* beſought the Lord, and he gave them a Saviour. Then he died, and *Joaſh* his Son reigned in his ſted, who departed not from the ſins of *Jeroboam*. In his days *Eliſha* fell ſick, and *Joaſh* came and wept over him, ſaying, O *my Father, my Father, the Charets of* Iſrael *and the Horſemen thereof*: And *Eliſha* bad him take his Bow and Arrows, and ſhoot; and he ſhot: then *Eliſha* told him, he ſhould ſmite the *Syrians* till he had conſumed 'em. Then he bad him take the Arrows and ſmite upon the ground, and ſo he did thrice. And *Eliſha* was angry becauſe he ſmote but thrice, and told him he ſhould have ſmitten five or ſix times, and then he ſhould have utterly deſtroyed the *Syrians*, whereas now he ſhould ſmite 'em but thrice. Then *Eliſha* died and was buried; and afterwards ſome caſting a Man into his Sepulcher, aſſoon as he toucht the Bones of *Eliſha*, the man revived, and ſtood upon his Feet. Then *Hazael* oppreſs'd *Iſrael*; but *Joaſh* overcame *Benhadad* the Son of *Hazael*, and beat him three times, and recovered the Cities of *Iſrael*.

CHAP. XIV.

At this time *Amaziah* reigned over *Judah*, and did that which was right in the ſight of the Lord. He ſlew thoſe that had ſlain the King his Father, 2 *Chron.* 25. 5. *&c.* He gathered together the Militia of *Judah* and *Benjamin*, three hundred thouſand choice men; alſo he hir'd

than hundred thouſand out of *Iſrael*: But a Prophet met him and told him, God was not with the Men of *Iſrael*, and therefore he ſhould ſend 'em back again; and ſo he did. After this he fought againſt the *Edomites*, and ſlew ten thouſand, and carried away ten thouſand more, and threw 'em down from the top of a Rock that they were broken all in pieces. But when he came from the Slaughter of the *Edomites*, he brought their Gods, and ſet 'em up for his Gods, and ſerved them. Whereupon God ſent a Prophet to him to reprove him for it; but he was angry with the Prophet, and ſaid, *Who made thee of the King's Counſel? Forbear: why ſhouldſt thou be ſmitten?* Then the Prophet told him, that God would deſtroy him becauſe he harkned not to his Counſel. Then he ſent a Challenge to *Joaſh*, but was beaten, and taken Priſoner, and *Joaſh* came to *Jeruſalem*, and brake down part of the Wall, and plunder'd the Houſe of the Lord and the Kings Houſe, and ſo return'd to *Samaria*. Then he died, and *Jeroboam* his Son reigned in his ſtead. Then they made a Conſpiracy againſt *Amaziah* King of *Judah*, and he fled to *Lachiſh*; but they ſent after him, and ſlew him there. And the People made *Ahaziah* his Son King in his ſted. *Jeroboam* King of *Iſrael* did Evil in the ſight of the Lord; yet God ſaved them by the hand of *Jeroboam*, becauſe he ſaw the Affliction of *Iſrael* that it was very bitter. Then *Jeroboam* died, and *Zechariah* his Son reigned in his ſted.

CHAP. XV.

Azariah (or *Uzziah*) did that which was rig

right in the ſight of the Lord. [2 *Chron.* 26. and as long as he ſought the Lord, God made him to proſper; for he fought againſt the *Philiſtines*, and prevail'd. God helpt him alſo againſt the *Arabians*; and the *Ammonites* brought him Gifts. He built Towers in *Jeruſalem*, and digg'd many Wells, for he had much Cattel and Husbandry, for he loved it. He had a great Army of three hundred and ſeven thouſand and five hundred; and he made many Engines in *Jeruſalem* to ſhoot Arrows and Stones withal, and was very ſtrong. But when he was ſtrong his Heart was lifted up to his Deſtruction; for he went into the Temple to burn Incenſe himſelf; but *Azariah* the Chief Prieſt withſtood him, telling him that it pertained not to him, but to the Prieſts. Then he was wroth with the Prieſts. But God ſmote him with a Leproſie, ſo he haſtned out of the Temple, and dwelt in a lone Houſe, and *Jotham* his Son was his Deputy. Then he died, and *Jotham* ſucceeded him.] In his days did *Zachariah* the Son of *Jeroboam* reign over *Iſrael*, and he walked in the ways of *Jeroboam* the Son of *Nebat*; and *Shallum* conſpired againſt him, and ſlew him, and reigned in his ſted. But *Menahem* conſpir'd againſt him, and ſlew him, and reign'd in his ſted. He walked in the ways of *Jeroboam* the Son of *Nebat*. Then *Pul* the King of *Aſſyria* came againſt him, to whom he gave a thouſand Talents of Silver to ſettle him upon the Throne. He died, and *Pekahiah* his Son reigned in his ſted. But *Pekah* conſpired againſt him, and ſlew him, and reigned in his ſted. In his days *Tiglath-Pileſar*

King

King of *Assyria* took many Towns from him, and carried the People captive to *Assyria*. In his days began *Jotham* the Son of *Uzziah* to reign over *Judah*, and he did that which was right in the sight of the Lord. He built the higher Gate of the House of the Lord, and Cities in the Mountains. He fought also with the King of the *Ammonites*, and prevailed against 'em, and they gave him Tribute, and he became mighty, because he prepared his ways before the Lord. Then he died, and *Ahaz* his Son succeeded him.

CHAP. XVI.

2 *Chron.* 28. *Ahaz* walked in the way of the Kings of *Israel*, and burnt his Children in the Fire; wherefore the Lord deliver'd him into the hand of the King of *Syria*, who carried away a great multitude of People to *Damascus*. *Pekah* also the King of *Israel* prevail'd against him, and slew in one day an hundred and twenty thousand, because they had forsaken the Lord God of their Fathers, and carried away two hundred thousand persons, and took much Spoil. But the Prophet *Oded* met them, and reprov'd 'em for it, saying, *Are there not with you, even with you, sins against the Lord your God? therefore deliver the Captives.* So some of the Princes withstood them, and would not suffer 'em to bring them into the City. So the Captives were cloathed and fed, and sent to *Jericho*. [*Esay* 7. Then *Rezin* the King of *Syria*, and *Pekah* King of *Israel* warred against *Jerusalem*, but could not prevail against it. And the Lord commanded *Esay* to go meet *Ahaz*, and

and bid him not be afraid of them; and bad him ask a Sign: but *Ahaz* would not. Then ſaid *Eſay*, God himſelf ſhall give you a Sign: *Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his name* Immanuel. But withal tells him, That the Lord would bring upon them the King of *Aſſyria*, who ſhould deſtroy both his People and their Land.] Yet *Ahaz* ſent Embaſſadors to the King of *Aſſyria* to come and help him againſt the Kings of *Syria* and *Iſrael*, and ſent him all the Silver and Gold that was in the Lords Houſe, and in his own Treaſury. So the King of *Aſſyria* went up againſt *Damaſcus*, and took it, and ſlew *Rezin*. And *Ahaz* went to *Damaſcus* to meet him, and ſeeing there an Altar, he ſent the Pattern of it to *Urijah* the Prieſt, who made one after that faſhion, upon which *Ahaz* offered Sacrifices, and removed the Brazen Altar, and commanded that this new Altar ſhould be made uſe of for the daily Sacrifice, and ſhut up the Doors of the Temple, and ſacrificed to the Gods of *Damaſcus*. Thus in time of his Diſtreſs did he treſpaſs yet more againſt the Lord. Then he died, and *Hezekiah* his Son ſucceeded him.

CHAP. XVII.

In the days of *Ahaz* began *Hoſhea* to reign over *Iſrael*, and *Shalmaneſer* King of *Aſſyria* came up againſt him and made him tributary. But he ſent Embaſſadors to *So* King of *Egypt* to help him; which the King of *Aſſyria* hearing of, put him in Priſon, and came and beſieged *Samaria*, and took it, and carried the People into *Aſſyria* for their Idolatry and other ſins they had been guilty of, and brought other from

from *Babylon* and other places to dwell in the Cities of *Samaria*. But God sent Lions among 'em for their wickedneſs. Then the King of *Aſſyria* ſent a Prieſt to them to teach 'em how to ſerve the Lord. But they all ſerved their own Gods, and ſet up their Images in their High-Places. So they ſerved the Lord and their own Gods too, and ſo continued to do.

CHAP. XVIII.

2 *Chron.* 29. *Hezekiah* did that which was right in the ſight of the Lord. He deſtroyed all the Monuments of Idolatry, and brake in pieces the Brazen Serpent, becauſe the People burnt Incenſe to it. He alſo opened the Doors of the Temple, and brought in the Prieſts, commanding 'em to ſanctifie the Houſe of the Lord, which they did. Then he gathered the Rulers together, and offered Sacrifices according to the Law, and prais'd the Lord with the Words of *David* and *Aſaph*, 2 *Chron.* 30. Then he ſent Letters to all *Iſrael* and *Judah*, and thoſe of the twelve Tribes, to come and keep the Paſſover at *Jeruſalem*, which he earneſtly exhorted 'em to. So they kept the Paſſover in the Second Month; and becauſe many did eat otherwiſe than was written, *Hezekiah* pray'd for 'em, and the Lord harkned to him, and heal'd the people. Then he encouraged the Levites to teach the people, and perform their Duties; and he gave to the Congregation a thouſand Bullocks, and ſeven thouſand Sheep; and the Princes gave 'em a thouſand Bullocks, and ten thouſand Sheep: So there was great Joy, and the Prieſts bleſſed the people, and their Prayer came up

up to Heaven. 2 *Chron.* 31. Then they deſtroyed all the Monuments of Idolatry, and ſo returned home. Then he appointed the Prieſts and Levites to wait in their Courſes, and commanded the People to pay 'em all their dues, which they chearfully did. And he appointed Officers to diſpoſe of the Titles. And all this he did with ſincerity and diligence. So God was with him, and proſpered him. *Ch.* 18. 11. *&c.* 2 *Chron.* 32. After this *Sennacherib* King of *Aſſyria* took ſeveral Cities of *Judah*; then *Hezekiah* repaired the Walls of *Jeruſalem*, and encouraged the People, ſaying, *With him is an Arm of Fleſh, but with us is the Lord our God to help us, and to fight our battels.* Then *Sennacherib* beſieged *Lachiſh*, and *Hezekiah* ſent to buy his peace with him, and gave him all the Gold in the Lords Houſe, and in his own Treaſury; yet *Sennacherib* continued his Siege, and ſent a great Army againſt *Jeruſalem* under the command of *Rabſhakeh*, who revil'd and blaſphem'd the Lord, as if he were not able to deliver them out of the hands of his Maſter. He ſpake alſo to the people that they ſhould not ſuffer themſelves to be deluded by *Hezekiah* to hold out the Siege, but to yield to him, and they ſhould enjoy their Lives and Fortunes. But the people anſwered him not a word. But ſome went to *Hezekiah* and told him what *Rabſhakeh* had ſaid.

CHAP. XIX.

When *Hezekiah* heard it, he went into the Houſe of the Lord, and ſent to *Eſay* the Prophet to pray for 'em. Then *Eſay* bids 'em not

to

to be afraid of his words, for God would ſend a Blaſt upon him, and cauſe him to return and fall in his own Land. Then *Sennacherib* ſent Meſſengers again to *Hezekiah*, with Letters full of Blaſphemy; and *Hezekiah* ſpread the Letter before the Lord, and pray'd to be delivered out of his Hand. Then God ſent *Eſay* with a Meſſage to *Hezekiah* to tell him, that his Prayer was heard, and that they ſhould have occaſion to deſpiſe *Sennacherib*, and laugh him to ſcorn, notwithſtanding all his pride and boaſtings, for he would turn him back by the way by which he came. So that Night the Lord ſent an Angel which ſlew an hundred fourſcore and five thouſand of the *Aſſyrians*. Then *Sennacherib* returned with ſhame to his own Land, and dwelt at *Niniveh*; and as he was worſhiping in the Houſe of his God, his two Sons ſlew him. Thus God ſaved *Hezekiah*, and *Jeruſalem*; and many brought Gifts to the Lord, and Preſents to *Hezekiah*, and he was magnified in the ſight of all Nations.

CHAP. XX.

In thoſe days *Hezekiah* fell ſick of a mortal Diſeaſe; and God ſent *Eſay* to him to bid him ſet his houſe in order, for he ſhould die. Upon this *Hezekiah* prayed earneſtly and wept. Then God ſent *Eſay* again to tell him, that he would heal him, and add fifteen years to his Life; and that he would defend and deliver the City; and that he ſhould lay a Cake of Figs on the Sore: So he recovered; and for a Sign that he ſhould recover, and go up to the Houſe of the Lord within three days, he cauſed the Shadow to go back

back ten degrees upon the Dial of *Ahaz*. Then the King of *Babylon* ſent Meſſengers and Preſents to him to congratulate his Recovery; wherewith he being puff'd up, ſhew'd 'em all his Treaſures. Whereupon *Eſay* was ſent to him to tell him, That all theſe things ſhould be carried to *Babylon*, and ſome of his Seed ſhould be Eunuchs to the King of *Babylon*. To which *Ezekiah* replied, *Good is the word of the Lord which thou haſt ſpoken*. So he died, and *Manaſſeh* his Son ſucceeded him.

CHAP. XXI.

2 *Chron.* 33. *Manaſſeh* did worſe than all the Kings that were before him; for he reſtored Idolatry, built Altars for all the Hoſt of Heaven in the Courts of the Lord's Houſe, uſed Enchantments, dealt with familiar Spirits, and ſhed abundance of innocent Blood; wherefore the Lord threatned to wipe *Jeruſalem* as a Man wipes a Diſh; and tells 'em he was bringing ſuch Evils upon *Jeruſalem* and *Judah*, that whoſoever hears it, both his Ears ſhall tingle. And accordingly the Captains of the King of *Aſſyria* took *Manaſſeh* and carried him to *Babylon*. And in his Affliction he humbled himſelf greatly before God, and prayed, and he was intreated of him, and brought him again unto *Jeruſalem*. Then he made a thorow Reformation, and repaired the Altar, and commanded the People to ſerve the Lord. He died, and *Ammon* his Son ſucceeded him. He did evil as his Father had done, but did not humble himſelf like his Father, but treſpaſs'd more and more. Then his Sons conſpired againſt him, and ſlew him

him in his own Houſe, and *Joſiah* his Son reigned in his ſted.

CHAP. XXII.

2 *Chron.* 33. *Joſiah* while he was young, (about ſixteen years old) began to ſeek after the God of *David* his Father, and took care to have the Temple repair'd. And as they were cleanſing it, *Hilkiah* the High Prieſt found the Original Copy of the Law written by *Moſes*, and ſent it to the King, who caus'd it to be read before him, and was much affected with it; eſpecially with the threatnings againſt Idolatry, and ſent to *Huldah* a Propheteſs to enquire of the Lord for him; who anſwer'd, That God would bring great Evils upon 'em for all their ſins; but as for *Joſiah*, becauſe his Heart was tender, and he humbled himſelf before the Lord, he ſhould die in peace, and not ſee the evil that ſhould befal 'em.

CHAP. XXIII.

2 *Chron.* 34. Then the King gathered the Rulers, and all the people together, and went up to the Houſe of the Lord, and cauſed the Book to be read, and made a Covenant with the Lord to keep his Commandments, according to what was written in that Book; and then purged the Temple of all Idolatrous Relicks, and made a general Reformation among 'em. Then he went to *Bethel*, and brake down the Altar and High Place, and burnt the Grove, and burnt the Bones of the Prieſts upon the Altar, as it was foretold he ſhould do: And ſo he did likewiſe in all the Cities of *Samaria*, and ſlew the Prieſts of the High Places upon their Altars.

2 *Chron.* 35. Then he commanded and they kept

kept a Paſſover in a moſt ſolemn manner, ſo as had not been from the days of the Judges. Notwithſtanding the Lord turn'd not from the fierceneſs of his great Wrath againſt *Judah*, becauſe of the Provocations of *Manaſſeh*. After this the King of *Egypt* went to fight with the King of *Aſſyria* at *Carchemiſh*, and *Joſiah* went out againſt him; but he ſent to him to perſwade him not to concern himſelf in that quarrel, becauſe the War was undertaken by God's Command. But *Joſiah* would not be diſſwaded, but went to fight with him, and in the Fight he was wounded, and died of his Wounds. Then all the People mourned for him; and *Jeremy* the Prophet lamented for him; and the People made *Jehoahaz* King in his Fathers ſted. He did Evil in the ſight of the Lord, and *Pharaoh* depos'd him, and made *Eliakim* his Brother King, and chang'd his Name to *Jehojakim*, who alſo did Evil as his Fathers had done.

CHAP. XXIV.

In his days *Nebuchadnezzar* came up and made him Tributary; but he rebell'd againſt him, and the Lord raiſed up many Enemies of the Nations round about to deſtroy them for the ſins of *Manaſſeh*. Then *Nebuchadnezzar* came and bound him in Fetters, and carried away part of the Veſſels of the Lord's Houſe to *Babylon*, and put 'em in the Houſe of his God. And *Jehojakim* died, and *Jehojachin* ſucceeded him, and did evil in the ſight of the Lord. And the King of *Babylon* ſent his Servants againſt *Jeruſalem* to beſiege it: But *Jehojachin* render'd himſelf to them, and they carried

ried him to *Babylon*, with the Veſſels of the Temple, and the people of the Land. And the King of *Babylon* made *Zedekiah* King in his ſtead. But God in Judgment ſuffer'd him to rebel againſt the King of *Babylon*.

CHAP. XXV.

Then *Nebuchadnezzar* came and beſieged *Jeruſalem*; and after two years Siege, the Famine prevailing, it was taken; but the King eſcap'd by night: But the *Chaldeans* purſued, and took him and brought him to the King of *Babylon* at *Riblah*, where they ſlew his Sons before his Face; then put out his Eyes, and carried him bound to *Babylon*. And ſoon after came *Nebuzaradan* and burnt the Temple and City, and brake down the Walls round about, and carried the reſt of the People, (all but the poor, whom he left to husband the Land) and the remainder of the Veſſels of the Lord's Houſe, and ſeveral of the chief Men of the City, to the King of *Babylon* to *Riblah*, who ſlew 'em there. And over thoſe that remained in the Land he ſet *Gedaliah* to be Governor. But *Iſmael* came privately and ſlew him. Afterwards in the ſeven and thirtieth year of *Zedekiah*'s Captivity, *Evil-merodac* King of *Babylon* ſet him at Liberty, and gave him a daily allowance at his own Table all his days.

EZRA

EZRA.

CHAP. I.

CYRUS being come to the Kingdom of *Perſia*, proclaims Liberty to the Jews to return to their own Country, and build the Temple at *Jeruſalem*; and likewiſe gives 'em all the Veſſels of Gold and Silver belonging to the Temple that *Nebuchadnezzar* had carried away, which were great and ſmall, five thouſand four hundred.

CHAP. II.

Hereupon there returned forty two thouſand three hundred and ſixty; beſides ſeven thouſand three hundred thirty ſeven Servants. When they came to *Jeruſalem*, the chief of 'em gave freely for repairing of the Temple.

CHAP. III.

Then *Joſhua* and *Zerubbabel* built the Altar, and offered the daily Sacrifice thereon, and all other Sacrifices according to the Law. Then in the ſecond year after their return, they laid the Foundation of the Temple with great rejoycing. But ſome of the ancient Men that had ſeen the firſt Temple, wept when they ſaw this Foundation laid.

CHAP.

CHAP. IV.

The *Samaritans*, enemies of the Jews, hearing that they were about to build the Temple, came and offered their assistance; but the Jews would not accept of it: whereupon they made Friends at Court, who prevailed to hinder the Work till the Reign of *Darius*. The chief of 'em wrote to *Artaxerxes*, and charge the Jews with Rebellion; whereupon he sends a Command that the building should cease.

CHAP. V.

But *Darius* coming to the Throne, the Jews were encouraged by *Haggai* and *Zechary* to set about building the Temple again; which they did, and were opposed again by the *Samaritans*, who demand by what Authority they go on with this work. They alledge for themselves the Decree of *Cyrus*: This they acquaint the Emperour withal, desiring that search may be made whether there were any such Decree, and to send 'em his pleasure.

CHAP. VI.

Search being made, the Decree was found, which *Darius* confirms with a severe Penalty and Curse upon the Infringers of it. Then the Jews went on vigorously, and finish'd the House, and kept the Dedication of it, and kept the Passover at the time appointed.

CHAP. VII.

Artaxerxes being come to the Throne, in the Seventh year of his Reign *Ezra* goes to *Jerusalem*,

ſalem, having a new Commiſſion from the King to take as many more Jews with him as were willing to go; and all the Gold and Silver which the King and his Princes had offered for the Service of the Temple, and whatſoever elſe he could collect among the Jews; with Authority to reform all Abuſes and Diſorders there, to appoint ſuch Magiſtrates as he thought fit, to free the Prieſts from Taxes, and to puniſh Offenders.

CHAP. VIII.

Ezra having gathered all his Company together that were to go with him, appoints a Faſt to ſeek direction, and a bleſſing on their Journey. Then he delivered the Veſſels and Offerings for the Temple to certain Prieſts to take charge of 'em, and carry 'em to *Jeruſalem*. So they came to *Jeruſalem*, and deliver'd the King's Commiſſions to his Leiutenants and Officers, who further'd the People and the Houſe of God.

CHAP. IX.

Ezra being come to *Jeruſalem*, complaint was made to him, that many of the People, yea of the Prieſts, had married ſtrange Wives of the Idolatrous Nations contrary to the Law: This *Ezra* was mightily affected with, and does largely confeſs and bewail their ſins unto God.

CHAP. X.

Hereupon a great Congregation were met together, and wept very much for this ſin, and *Shecaniah* propoſes, that *Ezra* by his Authority ſhould engage 'em in a Covenant to reform this

this Miſcarriage; who thereupon ſummons 'em all to *Jeruſalem*, and enjoyns 'em to confeſs their ſin, and put away their ſtrange Wives; which was done accordingly.

NEHEMIAH.

CHAP. I.

Nehemiah underſtanding by ſome that came from *Jeruſalem*, of the great Diſtreſs his Countrymen were in there, and that the City lay in a ruinous condition ſtill, was exceedingly affected with it, and thereupon faſts, and mourns, and prays unto God on their behalf. And

CHAP. II.

Being Cupbearer to *Artaxerxes*, when he came to bring Wine to the King, he took notice of his ſadneſs, and ask'd him the Cauſe of it; he anſwer'd, Becauſe the City, the place of his Father's Sepulchers, lay waſt. The King enquired further, Whether he had any requeſt to make to him upon that occaſion. Then he deſir'd to be ſent with Authority to build the City, which the King granted, and gave him a Warrant to take what Timber he had occaſion for out of the King's Foreſts. This their Enemies hearing of, were troubled at. But *Nehemiah* when he came to *Jeruſalem*, viewed the Walls by Night, to ſee what repairs were neceſſary,

ceſſary, and then took order for it. But their Enemies ſcoff'd at 'em.

CHAP. III.

Then they fell to work about repairing the Walls, and ſeveral Perſons took their ſeveral ſhares.

CHAP. IV.

This very much diſturb'd *Sanballat* and the *Samaritans*, who fell a ſcoffing at 'em for it, and conſpir'd together to make 'em ceaſe by force. But *Nehemiah* ſet a Watch to prevent their attempts, and armed the Workmen, and gave 'em directions how they ſhould govern themſelves in caſe of an Aſſault.

CHAP. V.

Complaint was made to *Nehemiah* of great oppreſſion of the poorer ſort, by their Creditors and Uſurers; whereupon *Nehemiah* was very angry with 'em, and requir'd 'em to reſtore what they had ſo injuriouſly taken from their poor Brethren; which they promis'd to do: and to encourage 'em to deal mercifully and kindly with their Brethren, he tells 'em, That he might have requir'd the ſame Allowance that former Governors had, yet he forbore to require it, that he might not be chargable to 'em; nay, he kept great Hoſpitality for the entertainment of thoſe that came to his Table.

CHAP. VI.

Their Enemies hearing that the Walls were repairing, endeavoured by ſeveral Contrivances to terrifie *Nehemiah*; but none of 'em took effect; but they proceeded and finiſh'd the Wall.

CHAP. VII.

The City being thus ſecured, *Nehemiah* ap-

points that the Gates ſhould not be opened till the Sun was up, and that they ſhould be ſhut in due time, and that Watch ſhould be kept continually. Then he took an account of the Genealogies of the Prieſts and People; and they all made an Offering for repairing the Temple and City.

CHAP. VIII.

After this they held a ſolemn meeting for Reading and expounding the Law to the People, which they were exceedingly affected with, and fell a weeping for their tranſgreſſions of it. But *Nehemiah* and *Ezra* comforted them, and bad 'em rejoyce for the goodneſs of God to 'em. And then they kept the Feaſt of Tabernacles according to the Law.

CHAP. IX.

Then they kept a ſolemn Faſt, confeſſing their ſins, and the ſins of their Fathers; and the Levites made a religious acknowledgment of God's goodneſs and their own wickedneſs; and alſo made a ſolemn Covenant with God, (*ch.* 10.) to which all the chief among 'em ſeal'd, and engaged themſelves to a ſtricter Obedience to the Law, and particularly againſt mixt Marriages, and for Sanctification of the Sabbath, and for the better payment of their dues for the maintaining the Service of God in the Temple.

CHAP. XII.

They kept the Feaſt of Dedication of the Wall of *Jeruſalem* with great gladneſs and ſolemnity. And

CHAP. XIII.

Read in the Law: whereupon they ſeparated the mixt multitude from 'em; and *Nehemiah* reformed other abuſes, caſting out the Houſhold

hold ſtuff of *Tobiah* the *Ammonite* out of the Chambers of the Temple; cauſing them to bring their Tithes and Offerings to the Temple for the maintenance of the Levites; reforming the profanation of the Sabbath, and cauſing them to put away their ſtrange Wives; for all which he prays God to remember him for good.

ESTHER.

CHAP. I.

Aſſuerus to ſhew the Glory of his Kingdom, and magnificence of his State, made a Royal Feaſt for all his Princes and Nobles, which laſted almoſt half a year; and after that, for all the People there preſent for ſeven days more. Queen *Vaſhti* likewiſe made a Feaſt for the Ladies. On the laſt day of the Feaſt the King ſent for the Queen to come to him, that the People might ſee and admire her Beauty; but ſhe refus'd to come. Whereat the King being much diſpleaſed, conſulted with his wiſe Men what penalty was fit to inflict upon her. One of them anſwered, Since this example might be ſo prejudicial to the Authority of all Husbands, to prevent the Evil thereof, he adviſ'd ſhe ſhould be put away, and another taken in her room; which was done, and Proclamation made, that every man ſhould bear rule in his own Houſe,

CHAP. II.

Vaſhti being thus put away, enquiry was made among all the fair Virgins for one fit for the King. Among others *Eſther* is pitch'd upon, and brought to the Apartment to be prepared for the King's Company, where ſhe found acceptance with the Governor of the Houſe, who preſently gave her all things requiſite. And when her turn came to go to the King, ſhe pleas'd him ſo, that he Crown'd her Queen inſtead of *Vaſhti*, and made a ſplendid Feaſt, and gave royal Gifts for the greater Solemnity of the Wedding. After this *Mordicai* (*Eſther*'s Couſin-German) being one of the King's Porters, became acquainted with a Conſpiracy which two of the King's Chamberlains made againſt him to take away his Life; which he diſcovered to *Eſther*, and ſhe to the King, who caus'd 'em both to be hang'd, and this good Service of *Mordecai* to be recorded in the Chronicles.

CHAP. III.

After this the King advanc'd *Haman* to be his chief Favourite and Miniſter of State; to whom therefore all the people ſhew'd more than ordinary Reverence: only *Mordecai* refus'd to do him any honour, (he being an accurſed *Amalekite*) which *Haman* taking notice of, contriv'd the Deſtruction not only of him alone, but of the whole Nation of the Jews. And for the more ſucceſsful effecting of it, he caſt lots to find out the moſt lucky time, and then addreſſes himſelf to the King to get leave and authority to put his deſign in execution; which the King preſently granted, and gave him his Ring to ſeal what Decree he pleaſed for this

this purpoſe. So the Decree was written and ſeal'd, and ſent abroad to all Countries to kill and deſtroy all the Jews throughout all the King's Dominions, on the thirteenth day of the twelfth Month.

CHAP. IV.

When this Decree was publiſh'd, *Mordecai* and the *Jews* were in extream diſtreſs; and *Mordecai* ſent a Copy of it to *Eſther*, charging her to uſe her Intereſt with the King for their preſervation. But ſhe making an excuſe in regard of the danger of going into the King uncall'd, he ſends her word, That if ſhe refus'd, he did not doubt but God would deliver 'em ſome other way; but probably God brought her to this place for this very end. Whereupon ſhe reſolves to go to the King whatever came of it; only deſires, That all the *Jews* at *Shuſhan* would ſeek God by Faſting and Prayer on her behalf, which they did.

CHAP. V.

Then *Eſther* went unto the King, who held out his Golden Scepter to her, and ask'd what her buſineſs was with him. She deſires that the King and *Haman* would come to a Banquet that day, which ſhe had prepared for 'em. Which they did: and then the King ask'd her again what ſhe had to ſay to him. She deſir'd the ſame favour the next day of their coming to a Banquet, and then ſhe'd acquaint him with her requeſt. *Haman* as he went home, not meeting with that reſpect from *Mordecai* that he expect-

The common fate of Pride.

ed, was full of Wrath, but conceal'd it for the present, and boasted of his Honour and Wealth to his Wife and Friends; yet he took little content in all, because of that disrespect he met with from *Mordecai*: Whereupon his Wife advis'd him to make a Gallows of Fifty Cubits high, and the next day to get leave of the King to hang him thereon.

CHAP. VI.

That Night the King being restless, calls for the Chronicles to be read to him, and lights upon that Story, how *Mordecai* had discover'd a Conspiracy against him, and enquires what Honour had been done to *Mordecai* for it: They answer'd, None at all. Then the King asks, Who was in the Court; they said, *Haman*, (who was now come to beg leave to hang *Mordecai*.) The King sends for him, and asks him, What shall be done to the Man whom the King has a mind to honour? *Haman* thinking this could be none but himself, directs Honour enough in several particulars. The King commands him to do all this immediately to *Mordecai*, which he was feign to do in spite of all his regret. But as soon as he had done, he hastned home to acquaint his Wife and Friends with what had befalln him. They conclude, That if *Mordecai*, before whom he had begun to fall, were a *Jew*, he should certainly fall before him. Then Messengers came to hasten *Haman* to the Banquet.

a Humiliation

CHAP. VII.

The King and *Haman* being come to the Ban-

Banquet, the King renews his inſtance to *Eſther*, to know her requeſt. She then begs that her Life, and the Life of her People might be given her, which were all deſtin'd to deſtruction. The King was mightily ſurprized at this, and fell into a great Rage, and asks, Who durſt preſume to do ſuch a thing? The Queen replies, 'Tis *Haman*. The King being enraged, walk't into the Garden to cool and quiet himſelf. *Haman* in the mean while proſtrates himſelf to the Queen to beg her favour. The King coming in again, and ſeeing him in this poſture, ſaith, What, will he force the Queen before my face? So they took *Haman* out of the King's Preſence; and one told the King how that *Haman* had prepar'd a Gallows fifty Cubits high for *Mordecai*; whereupon the King commanded him to be hang'd thereupon himſelf. Which being done, the King's anger was appeas'd.

CHAP. VIII.

Then the King gave *Haman*'s Houſe and Eſtate to *Eſther*, who ſets *Mordecai* over it; and the King made him alſo Keeper of the Seal. Then *Eſther* further beg'd of the King with Tears, That ſome courſe might be taken to prevent that miſchief that *Haman* had deſign'd againſt the Jews; who gave them leave to frame another Decree as it lik'd them. Then they made a new Decree, and ſent it into all the Kings Dominions, to give leave to the Jews to gather themſelves together on the day appointed for the Maſſacre, and to ſtand upon their Guard, and to kill and ſlay all that ſhould aſſault them;

them; which caus'd great rejoycing among all the *Jews*.

CHAP. IX.

The day appointed for the ſlaughter of the *Jews* by *Haman*'s Decree, being come, they gathered themſelves together, both to defend themſelves, and ſlay their Enemies: and in *Shuſhan* alone they ſlew five hundred of their Enemies, among which were *Haman*'s ten Sons: And upon *Eſther*'s requeſt, the King gave 'em leave to do the like again the next day in *Shuſhan*; and then thy ſlew three hundred more, and *Haman*'s Sons were hanged upon the Gallows. Hereupon they appointed that the fourteenth and fifteenth days of this Month ſhould be kept yearly, as days of rejoycing by all the Jews, in memorial of this Deliverance: And this was confirmed both by *Eſther* and *Mordecai*

DANIEL.

[*The ſix firſt Chapters of* Daniel *being Hiſtorical, I muſt, according to the Rules of my deſign, give a brief account of 'em.*]

CHAP. I.

NEbuchadnezzar, having taken *Jeruſalem*, and carried many of the People Captives to *Babylon*, gave commandment to the Maſter of

of the Eunuchs, to ſeek out ſome young Men of the *Jews* of Noble Birth, comly perſons, and of good parts, who might be train'd up in the Learning of the *Chaldeans*, and fitted for the King's Service. Among others, he pitch'd upon *Daniel*, *Hananiah*, *Miſhael* and *Azariah*, who had a portion of Meat and Drink allow'd 'em of the King's Proviſion. But *Daniel* and his three Companions refus'd the Court-dyet, and contented themſelves with Pulſe and Water, and yet were found to look better than thoſe that fed of the Kings Fare. And when they were brought to attend the King, they were found in all matters of knowledge, wiſdom and ſciences to excel all the Magicians and Aſtronomers that were in the Kingdom.

CHAP. II.

Nebuchadnezzar dreamt a Dream, which caus'd a great diſcompoſure of mind in him, but he had forgot it. So he ſent for all that were skilled in ſuch matters to tell him his Dream; but they all agreed that it was impoſſible for any man to do. Whereupon the King was very angry, and commanded they ſhould all be put to death as Impoſtors. So ſome ſought to bring *Daniel* and his Fellows within the compaſs of that Command. But *Daniel* deſired time, and undertook to give the King ſatisfaction, both concerning his Dream, and the Interpretation of it. So he went home, and he and his Companions ſought unto God to reveal this Secret to 'em, whereby their Lives might be preſerved. Then God revealed it to *Daniel* in a Night Viſion, for which he return'd thanks to

him. So he desir'd he might be brought to the King; which being done, he told the King that none of the wise Men could reveal this Secret, but God only; and so tells the King both his Dream, and the Interpretation of it. Then the King promoted *Daniel*, and his three Companions upon his request.

CHAP. III.

Nebuchadnezzar made a Golden Image, and commanded all persons whatsoever to worship it, upon pain of being cast into a Fiery Furnace. Then certain men accus'd *Daniel*'s three Companions for not worshiping the Image; so *Nebuchadnezzar* sent for 'em to know whether they would worship it or no: but they gave him a peremptory denyal; whereupon in a great rage he commanded 'em to be cast into the Fiery Furnace. But presently the King saw four Men walking in the Fiery Furnace without any hurt, and the fourth look'd like a Divine Person. Then he call'd 'em to come forth, and they came out, and not so much as the smell of fire had pass'd upon 'em. Then *Nebuchadnezzar* made a Decree, that none should dare to speak against this God: and he promoted these persons.

CHAP. IV.

Nebuchadnezzar dreamt another Dream, which the Magicians could not interpret; there he relates it to *Daniel*, concerning a Tree which was commanded to be cut down, only the Stump was to be left in the Earth; which *Daniel* interprets of himself, that he should be driven

ven from among Men, and feed amon the Beaſts; but at laſt his Underſtanding ſhould return to him, and he ſhould be reſtor'd to his Kingdom again. Which accordingly came to paſs. For walking in his Palace, and admiring his own greatneſs, there came a Voice from Heaven, ſaying, Thy Kingdom is departed from thee. Whereupon he was driven from among Men, and lived among the Beaſts, till his Underſtanding returned to him, and then he owned the Sovereignty and Dominion of God, and did extol him, and acknowledged, That thoſe that walk in pride he is able to abaſe.

CHAP. V.

Belſhazzar, at a great Feaſt, profaning the Veſſels of the Temple by quaffing and carouſing in 'em, there was a hand appeared writing upon the Wall over againſt him; whereat he was extremely appal'd, and ſends for the wiſe Men to read the Writing, but none of 'em could do it. Then the Queen-Mother informed him concerning *Daniel*, who being ſent for, read the Writing to the King, which contained his doom, That his Kingdom ſhould be taken from him, and given to the *Medes* and *Perſians*; which was ſoon fulfilled; for that Night he was ſlain, and his Kingdom poſſeſſed by *Darius* the *Mede*.

CHAP. VI.

This *Darius* advanc'd *Daniel* to be the prime Miniſter of State; which the reſt not brooking, and envying him for, ſince they could find no fault in his Adminiſtration, they laid a Snare for him in matters of Religion; which was thus. They

They procure a Decree from the King, that none should ask any Petition of any God or Man for thirty days, but only of the King. Then they watch't *Daniel*, and finding that he prayed to God thrice a day, they accuse him to the King; at which the King was much griev'd, and endeavour'd all he could to deliver him. But they urg'd the Law, and so he was cast into the Lion's Den. But the King could not sleep all Night, but rose early and came to the Lions Den, and called to *Daniel*; who answer'd him, That God had shut the Lions Mouths that they had done him no hurt: Whereupon the King commanded him to be taken out of the Den, and his Accusers to be cast into it; and made an open acknowledgment, That this God is the Living God, and therefore commanded all to tremble and fear before him.

JONAH.

CHAP. I.

Jonah being commanded to preach against *Nineveh*, flies to *Tarshish*; but God sent a Storm after him, which continuing, the Mariners cast Lots to find out who was the cause of it, and the Lot fell upon *Jonah*: Then he confess'd he fled from the presence of God, and bad 'em cast him over-board, and the Storm should cease; which tho they were very unwilling to, yet

yet at last were feign to do it, and then the Storm ceas'd; but a Fish swallow'd *Jonah*, and he was three days and nights in the Fishes Belly.

CHAP. II.

Then he prayed to God in the Fishes Belly, and God caus'd the Fish to vomit him up upon dry Land.

CHAP. III.

Then God sends him again to *Nineveh*, and he went and proclaimed, *Yet forty days and* Nineveh *shall be destroyed*. Whereupon they fasted and prayed, and turn'd from their evil ways, and God repented of the evil he threatned 'em with.

CHAP. IV.

Whereat *Jonah* was angry (as making him a false Prophet) and in a pet desires to die. God, to convince him of his foolish impatience, caused a Gourd to spring up, which shelter'd him from the heat of the Sun; but afterwards caus'd it to wither. Then *Jonah* was angry again: but God replied, If thou hadst pity upon the Gourd, much more should I have pity upon *Nineveh*, wherein are more than sixscore thousand persons that can't distinguish between their right hand their left.

THE

The Evangelical Hiſtory.

[1] *Luke* 1. [1] AS *Zachary* a Prieſt was miniſtring in the Temple, an Angel appears to him, and tells him he ſhould have a Son called *John*, who ſhould be great in the ſight of the Lord; which he not believing, is ſtricken dumb. Six Months after his Wife had conceived, the Angel *Gabriel* was ſent to the Virgin *Mary* to tell her, That by the Power of the Holy Ghoſt ſhe ſhould conceive and bring forth a Son, whoſe Name ſhould be *Jeſus*. After this *Mary* went to viſit her Coſen *Elizabeth*, (the Wife of *Zachary*) and aſſoon as *Elizabeth* heard *Mary*'s Salutation, the Babe leapt in her Womb, and both of 'em prophecied concerning Chriſt. When *Elizabeth*'s time was come ſhe brought forth a Son, and his Father named him *John*, and then he was filled with the Holy Ghoſt, and

[2] *Matth.* 1. prophecyed both concerning Chriſt and *John*. [2] *Mary* being found with Child, her Husband *Joſeph* (to whom ſhe was eſpous'd) had thoughts of putting her away; but he was warn'd in a Dream to take her to him (ſhe being with Child by the Holy Ghoſt) and told that ſhe ſhould bring forth a Son, who ſhould be called *Jeſus*. [3] So

[3] *Luke* 2. *Joſeph* and *Mary* being brought to *Bethlehem*,

Bethlehem, by reaſon of the Taxing impoſed by *Auguſtus*, ſhe was there delivered of a Son, whom ſhe laid in a Manger (there being no room in the Inn) the news whereof was told by an Angel to the Shepherds watching their Flocks by Night, and a multitude of the Heavenly Hoſt were there alſo, praiſing God, and ſaying, *Glory to God on the higheſt; on earth peace, and good will towards men.* Upon this the Shepherds went to *Bethlehem*, and found it as it was told them, and they returned glorifying and praiſing God. When the Child was eight days old, he was circumcized, and named *Jeſus*. And when the days of his Mothers Puri-fication were accompliſh'd, they preſented him to the Lord as the Firſt-born. At that inſtant came *Simeon* and *Anna* to the Temple, and prophecied concerning him. [4] About the time of his Birth, ſome wiſe Men of the Eaſt, ſeeing his Star, came to *Jeruſalem*, and enquired for him, that they might worſhip him; at which *Herod* was ſtartled, and ſent them privately to find out where he was; they, being guided by the Star, went to the Houſe and worſhip'd him, and preſented him, and then returned back another way; which *Herod* being angry at, ſent and ſlew all the Children in *Bethlehem* from two years old and under: But *Joſeph* had carried *Jeſus* and his Mother before into *Egypt*, being warn'd by God in a Dream ſo to do. And afterwards upon *Herod*'s Death, being warned again, he returned into the Land of *Iſrael*, and dwelt at *Nazareth*. [5] When *Jeſus* was twelve years old, he went up with

[4] *Matth.* 2.

[5] *Luke* 2.

his

his Parents to *Jeruſalem*, and ſtaid there behind them. They miſſing of him, went back to *Jeruſalem*, and there found him in the Temple among the Doctors, hearing them, and asking them Queſtions: His Mother ſeem'd to blame him for putting them to ſuch a fright: But he replied, *Wiſt ye not that I muſt be about my Fathers buſineſs?* So he went with 'em to *Nazareth*, and was ſubject to 'em. [6] In the fifteenth year of the Reign of *Tiberius Ceſar*, *John* was ſent to preach the Baptiſm of Repentance for remiſſion of ſins; whereupon multitudes were baptized of him, confeſſing their ſins: And when the People were in doubt, whether he were the Chriſt or no, he plainly told 'em, He was not the Chriſt, nor worthy to untie his Shoes; and gave an honourable character and teſtimony of him. Then *Jeſus* came to *John* to be baptized of him, who knowing how much greater a Perſon he was than himſelf, would have excus'd it; but Chriſt put him upon it: and as *Jeſus* came up out of the Water, the Spirit of God, in the Shape of a Dove lighted upon him, and a Voice came from Heaven, ſaying, *This is my beloved Son in whom I am well-pleaſed.* [7] After this *Jeſus* was led of the Spirit into the Wilderneſs to be tempted of the Devil; who tempted him to a diſtruſt of God's Providence on the one hand, and to a tempting of Providence on the other, and to Divel-worſhip; but Chriſt repulſes him ſtill by Scripture-arguments: ſo the Divel departed from him, and Angels came and miniſtred

[6] *Luke* 3. *Matth.* 3. *Mark* 1.

[7] *Matth.* 4. *Luke* 4.

ſtred to him. [8] *Jeſus* being now entring upon his publick Miniſtry, calls ſome Diſciples, as *Andrew*, and *Peter*, and *Philip*; and ſeeing *Nathaniel*, gives a good character of him. [9] Then being invited with his Diſciples to a Wedding-Feaſt, it happened that they wanted Wine; then he commanded to fill ſome Water-pots that ſtood there with Water, and ſo draw out, and the Water was turn'd into Wine. After this *Jeſus* went up to *Jeruſalem* to the Paſſover, and finding in the outer Court of the Temple thoſe that bought and ſold Cattel, and Mony-changers, he drove 'em all out thence, that they might not profane and abuſe that holy place to Merchandize and Fraud. Then the Jews asking him, How he could prove his Authority to do theſe things, he replied, *Deſtroy this Temple, and in three days I'll raiſe it up.* Many other Miracles wrought he at that Feaſt, ſo that many believed on him. [10] *Nicodemus* coming to *Jeſus*, he inſtructs him in the myſtery of Regeneration, (which before he was ignorant of) and concerning his Paſſion, and the neceſſity of Faith. [11] About this time *John* the Baptiſt having reproved *Herod* for taking *Herodias* his Brothers Wife, he, by her inſtigation, put him into Priſon; whereupon *Jeſus* went into *Galilee*; [12] and in his Journey thither met with a *Samaritan* Woman, to whom he told many private paſſages of her Life, and likewiſe diſcover'd himſelf to her to be the Meſſiah; whereupon ſhe believed, and drew

[8] *John* 1.
[9] *John* 2.
[10] *John* 3.
[11] *Mat.* 14.
[12] *John* 4.

drew many people thereabouts to believe in him also; after which he went on and came into *Galilee*, where was a Nobleman whose Son was sick, who came unto *Jesus*, desiring him to come and heal his Son: *Jesus* saith, Go thy way, thy Son lives; and as he was returning, they brought him word that his Son was recovered. *Jesus* being in *Galilee* preach'd, that they should repent and believe the

13 *Luke* 4. Gospel. 13 Being at *Nazareth* he went into the Synagogue on the Sabbath day, and read in the Prophet *Esay*, and expounded it; and the People wondring at the gracious Words that proceeded from him; yet he upbraided 'em for their unbelief and slighting of him; whereupon they attempted to have thrown him down from the top of the Hill, but he went away from 'em.

14 *Mark* 1. 14 Then he came and dwelt in *Capernaum*, and there was a Man possess'd with the Divel; but *Jesus* cast him out. Then they went to *Simon*'s House, and his Wife's Mother was sick of a Fever, whom he took by the hand, lift her up and healed her. In the Evening they brought to him all that had any infirmities upon 'em, and he healed 'em all. The next morning rising up before day, he went into a solitary place to pray; but his Disciples and the People follow'd him, importuning him not to depart from 'em: But he travelled throughout all *Galilee*, preaching and casting out Divels, and healing all manner of Diseases, so that multitudes followed him out of all parts thereabouts: Among others a Leper came to him for cure; *Jesus* put forth his Hand and

and healed him immediately, and bad him ſhew himſelf to the Prieſt, and offer what the Law required in that caſe. [15] Another time, being at *Capernaum*, they brought a Palſie Man to him; and becauſe they could not come at the door for the throng, they uncovered the Roof, and let him down in his Bed before *Jeſus*, who thereupon ſaid, *Son, be of good chear, thy ſins are forgiven thee*. This the Phariſees cavilled at; but *Jeſus* told 'em, he ſaid it, that they might know he had power on earth to forgive ſins. [16] *Jeſus* walking by the Sea-ſide, called *Peter*, and *Andrew*, and *James*, and *John*; then entring into a Ship, he taught the People out of it; and afterwards bad *Simon* let down the Net for a draught of Fiſhes: which he did, and they caught a great multitude of Fiſhes: but Chriſt told him, That hereafter he ſhould catch Men. [17] Afterwards he called *Matthew*, or *Levi*, who made him a Feaſt, at which was a great company of Publicans and Sinners, which the Scribes and Phariſees were offended at; but *Jeſus* anſwer'd, *They that are whole need not a Phyſician, but they that are ſick*. Then the Diſciples of *John* and of the *Phariſees* found fault with his Diſciples, becauſe they did not faſt as they did: But Chriſt vindicates 'em, becauſe as yet they enjoyed his bodily preſence; and beſides they were very weak and raw, and it was not a fit exerciſe for 'em. [18] After this *Jeſus* went up to *Jeruſalem*, and ſeeing an impotent Man, who had lain at the Pool of

[15] *Mark* 2.

[16] *Mat.* 4.

[17] *Mat.* 9. *Mark* 2. *Luke* 5.

[18] *John* 5.

of *Bethesday* eight and thirty years for cure, he bad him take up his Bed and walk; which he did; and it was the Sabbath day, whereupon the *Jews* rebuk'd him for it, and question'd with him about it: and when he told 'em it was *Jesus* that had cured him, and bad him do so, they sought to slay *Jesus* for it; but he in a long Discourse asserts his Divinity
[19] *Mat.* 12. unto 'em. [19] Afterwards *Jesus* go-
Mark 2. ing with his Disciples thro' the
Luke 6. Corn, they rubbed some of the Ears in their hands, and eat the Corn; which the Jews cavilled at, because it was the Sabbath-day: But Christ vindicates 'em by the instance of *David*'s eating the Shew-bread, and the practice of the Priests in killing of Sacrifices. Another Sabbath being in the Synagogue, there was a Man which had a lame hand, and they watch'd him whether he'd heal the Man; so they fell into a great dispute about it, *Jesus* proving that it was lawful to do good on the Sabbath day; so he healed him: whereupon they consulted to put him to death, but he withdrew himself: But great multitudes followed him where-ever he went, and the Divels themselves worship'd and confess'd
[20] *Mark* 3. him. [20] Then he went up into a
Luke 6. Mountain, where he chooses and ordains twelve to be Apostles to preach the Gospel, heal Diseases, and cast out Divels. Here also multitudes followed him, and sought to touch him, because there went vertue out of him, and healed 'em
[21] *Mat.* 5. all. [21] Here he preach'd unto 'em that which is called his Sermon on the

the Mount. [22] Then coming down, he entred into *Capernaum*, and a Centurion, who had built 'em a Synagogue, sent unto him in behalf of a Servant whom he loved, which was sick of the Palsie. *Jesus* went along with 'em to heal him; but when he was nigh the House, the Centurion sent others to him, saying, I am not worthy that thou shouldst come under my roof; but speak the word only, and my Servant shall be healed. *Jesus* wondring, said to those about him, *I have not found so great Faith, no, not in Israel*; and to himself, *Go thy way, and as thou hast believed, so be it unto thee*; and his Servant was healed immediately. [22] *Mat.* 8. *Luke* 7.

[23] After that going to *Nain* he met the people carrying one to be buried, the only Son of his Mother; but *Jesus* mov'd with pity, rais'd him to Life, and deliver'd him to his Mother. [23] *Luke* 7.

[24] *John* being told of the great works *Jesus* did, sent two of his Disciples to know whether he were the *Messiah*. While they were present *Jesus* cur'd many of their Infirmities, and bad 'em tell *John* what they had seen. When they were gon, he gave a high Character of *John*; that among them that are born of Women, there is not a greater Prophet than *John* the Baptist; and that he was that *Elias* that was to come; and yet the *Jews* cavilled both at him and Christ, because one came eating and drinking, the other did neither (as other men;) and thereupon upbraided those Cities where his mighty Works had been done, that they were worse than *Tyre* and *Sidon*, and should be punish'd [24] *Mat.* 11.

more

more heavy than *Sodom* and *Gomorrha*. [25] *Jesus* being at Dinner at the House of a Pharisee, a Woman which was a Sinner came behind him, and wash'd his Feet with her Tears, and wip'd 'em with the Hair of her Head, and kiss'd 'em, and anointed 'em with Ointment; at which the Pharisee was offended: But *Jesus* vindicated her, that she shew'd great Love, because great sins had been forgiven her. [26] Afterwards *Jesus* cured one that was possess'd with Devils, which the Pharisees ascribed to *Belzebub*: This Christ calls Blasphemy against the Holy Ghost, which should not be forgiven 'em. Then some of the Pharisees desir'd to see a Sign, and Christ tells 'em there should be no Sign given 'em but the Sign of the Prophet *Jonah*, and that the men of *Nineveh*. and the Queen of *Sheba* should rise up in Judgment against 'em. While he talk'd with 'em, one told him that his Mother and his Brethren sought for him; but he said, *Whosoever does the Will of my Father, is my Brother, and Sister, and Mother*. [27] Afterwards he spake the Parable of the Sower, of the Tares, Grain of Mustard-seed, Leaven, Treasure hid in a Field, a Merchant seeking goodly Pearls, and a Net cast into the Sea. [29] *Jesus* being in a Ship fell asleep, and there arose a great Tempest, so that they were in danger: Then the Disciples came and awoke him, and he rebuk'd the Winds and the Sea, and there was a Calm, whereat the People marvelled:

[25] *Luke* 7.

[25] *Mat.* 12.

[27] *Mat.* 13. *Mark* 4. *Luke* 8.

[29] *Matth.* 8. *Luke* 8.

And

And when he came to Land, he went into the Country of the *Gadarenes* and *Gergaſenes*, and met with two Men poſſeſſed with Divels exceeding fierce, out of whom he caſt the Divels, and ſuffer'd 'em to go into a Herd of Swine, and the Swine ran into the Sea and were drowned; whereupon all the People prayed him to depart out of their Coaſts.

[30] Afterwards he came into his own City, and there came to him *Jairus*, a Ruler of the Synagogue, deſiring him to come to his Houſe and heal his only Daughter, who lay at the point of Death: So *Jeſus* went with him, and the People thronged him, and a Woman that had an Iſſue of Blood came and touch'd the Hem of his Garment, and immediately ſhe was healed. While he was talking to the Woman, news was brought to the Ruler, That his Daughter was dead: but *Jeſus* bad him believe, and ſhe ſhould be made whole; ſo he went and took her by the hand, ſaying, *Talitha cumi*, and ſhe aroſe and walked. Afterwards he cured two blind Men, and a dumb Man poſſeſs'd with Divels. [33] Then he came to *Nazareth* and taught there, ſo that they were aſtoniſh'd; but he marvelled at their unbelief. [31] Then he ſent out his twelve Apoſtles into *Judea*, without any proviſion for their Journey, becauſe the Workman is worthy of his Hire. And they went about preaching the Goſpel that Men ſhould repent, and healing Diſeaſes, and caſting out Divels. [33] Upon *Herod*'s Birth-day *Herodias* dancing

[30] *Mat.* 9. *Mark* 5. *Luke* 8.

[31] *Mark* 6.

[32] *Mat.* 10.

[33] *Mat.* 14. *Mark* 6.

dancing, pleaſed the King ſo, that he promis'd to give her whatſoever ſhe ask'd; and being inſtructed by her Mother, ſhe ask'd the Head of *John* the Baptiſt, which was given her: Then his Diſciples buried his Body, and told *Jeſus* of it. Now *Herod* hearing of *Jeſus*, thought it had been *John* riſen again, and he was much perplex'd about it. When the Apoſtles were returned they gave *Jeſus* an account of their Succeſs; and he took 'em into a deſert place; but multitudes follow'd 'em, and he taught 'em and healed their ſick, and in the Evening before they departed, he fed the whole multitude, being about five thouſand, beſides Women and Children, with five Loaves and two Fiſhes: Whereupon ſome would have made him a King; but he went away. Then the Diſciples went into a Ship, and there aroſe a Storm, and about the fourth Watch *Jeſus* came walking on the Sea, which they ſeeing, thought it had been a Spirit, and were frighted; but *Jeſus* told 'em it was he. Then *Peter* ſaid, Bid me come to thee on the Water; and he ſaid, Come: So he walk'd on the Water; but the Wind being high, he was afraid, and beginning to ſink, he cried out, Lord ſave me. So *Jeſus* took hold of him, and they went up into the Ship, and the Wind ceas'd. Then they came to the Land of *Gennaſareth*, and they laid their ſick in the Streets, and as many as touch'd him were made perfectly whole. [34] Then the Phariſees found fault with his Diſciples for eating with unwaſhen Hands, and accuſed them from tranſgreſſing the Tradition of the Elders: But *Jeſus* condemns

[34] *Mat.* 15. *Mark* 7.

demns their Traditions, and charges 'em with Hypocriſie for placing ſo much Religion in externals, and declares to all the People, That not that which enters into a Man defiles him, but that which comes out of a Man. From thence *Jeſus* went into the Borders of *Tyre* and *Sidon*, and a Woman of *Canaan* came to him for her Daughter, who was poſſeſs'd with a Divel. Chriſt at firſt ſaid nothing; afterwards anſwer'd her very ruggedly, calling her Dog; but ſhe inſtead of being diſcourag'd, gather'd encouragement from thence; whereupon *Jeſus* admir'd her Faith, and ſaid, *Be it unto thee as thou wilt*; and her Daughter was cured immediately. Afterwards *Jeſus* heal'd a deaf and dumb Man, and many others, and fed four thouſand Men, beſides Women and Children, with Seven Loaves and a few ſmall Fiſhes. [35] The Diſciples having forgotten to take Bread, *Jeſus* charg'd 'em to beware of the Leaven of the Phariſees and Sadduces; which they at firſt underſtood Literally; but afterwards found that he meant it of their Doctrin. A blind Man coming to him, he firſt ſpate on his Eyes; but that not working a perfect Cure, he put his Hands again upon his Eyes, and then he could ſee clearly. *Jeſus* asking his Diſciples whom they took him to be? *Peter* made an underſtanding Confeſſion of him; whereupon Chriſt gave him the Keys of the Kingdom of Heaven. Then he began to ſpeak of his Sufferings; for which *Peter* rebuk'd him. But *Jeſus* ſaid, *Get thee behind me, Satan.*

[35] *Mat.* 16. *Mark* 8.

[35] *Mat.* 17. *Mark* 9. *Luke* 9. [36] About a Week after *Jesus* takes some of his Disciples into a high Mountain, and as he prayed he was transfigured before 'em, and there were talking with him *Moses* and *Elias* about his Decease. At this the Disciples were much afraid; then came a Voice saying, *This is my beloved Son in whom I am well-pleased, Hear ye him.* Then came one to him who brought his Son, his only Child, that had a dumb Spirit, desiring him to do something for 'em. *Jesus* said, *If thou canst believe, all things are possible to him that believes:* Then the Father cried out with Tears, *Lord I believe, help my unbelief.* Then *Jesus* commanded the Divel to come out of him. Tribute being demanded of *Jesus*, he sends *Peter* to the Sea to catch a Fish which had a piece of Mony in his Mouth, wherewith he paid it. [37] A Dispute arising among the Disciples who should be the greatest, *Jesus* takes a Child into his Arms, saying, *Whosoever shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven.* [38] Then going towards *Jerusalem*, the *Samaritans* would not receive him; whereupon *James* and *John* would have had him given 'em leave to have called for Fire from Heaven to consume 'em: But he rebuk'd 'em saying, *Ye know not what Spirit ye are of.*

[37] *Mat.* 18. *Mark* 9.

[38] *Luke* 9.

[39] *John* 8. [39] *Jesus* being come to the Temple, the Scribes and Pharisees brought to him a Woman taken in Adultery, and would know of him how she should be punish'd; but he

he seem'd not to hear 'em: They ask'd him again; then he said, *He that is without sin among you, let him first cast a stone at her*; whereupon they all stole away and left him and the Woman all alone: Then said *Jesus* to her, *Go and sin no more.* [40] *Jesus* seeing a blind Man, anointed his Eyes with Clay made of Spittle, and bad him go wash in the Pool of *Siloam*; which he did, and came seeing. This being on the Sabbath-day, the Pharisees were offended at it, and cast the Man out. [41] *Jesus* by a Parable of a certain Man falling among Thieves, upon whom a *Samaritan* had compassion, shews, That every one is to be accounted our Neighbour, who stands in need of our help. [42] *Jesus* on the Sabbath-day heal'd a Woman which had been bowed together eighteen years; at which the Ruler of the Synagogue was displeased; but Christ vindicates himself by their practice of watering their Cattel on the Sabbath-day; and by the same Argument he vindicates himself again for healing a dropsical Man on the Sabbath-day. [43] By a Parable of Persons invited to a Wedding, who all made excuses, he shews the obstinacy of the Jews, in not receiving the Gospel. [44] By a Parable of a Prodigal, he shews God's readiness to receive returning sinners. [45] By the Parable of the unjust Steward, he teaches us to make use of our Estates in such a way as may do us good to Eternity: And by the Parable of the

[40] *John* 9.

[41] *Luke* 10.

[42] *Luke* 13.

[43] *Luke* 14.

[44] *Luke* 15.

[45] *Luke* 16.

rich Glutton and *Lazarus*, he teaches, that the Holy Scriptures are the only means appointed by God to bring men to repentance.

46 *Luke* 18. 46 By a Parable of an unjust Judg Christ teaches us to use importunity with God in Prayer; and by a Parable of a proud Pharisee and a Publican, he shews that humble Sinners are most like

47 *Mat.* 19. to find acceptance with God. 47 He condemns Divorce, and shews when Marriage is necessary. He receives little Children; teaches the young Man how to attain everlasting Life, and how to be perfect; shews how hard it is for rich Men to enter into the Kingdom of Heaven, and promises a reward to those that forsake any

48 *Mat.* 20. thing for his sake. 48 By the Parable of the Labourers in the Vineyard, he shews, That God is a

49 *John* 11. Debtor to no Man. 49 *Lazarus* being sick, Christ delays to go to him till he was dead, and then raises him to life again. He foretells his Passion; by his Answer to the Mother of *Zebedee*'s Children, he teaches his Disciples to be lowly; and gives two blind Men their sight. *Zacheus* desiring to see *Jesus*, *Jesus* invites himself to his House, and brings Salvation to it. By the Parable of the ten Pounds, he shews the reward of di-

50 *Mat.* 26. ligence, and the punishment of sloath. 50 *Mary* anoints *Jesus*, which some of the Disciples condemn her for; but Christ vindicates and commends

51 *Mat.* 21. her for it. 51 *Jesus* coming nigh to *Jerusalem*, sends two of his Disciples to fetch an Ass, upon which he rode into the

the City, and the People ſtraw'd the way with Branches of Trees, and applauded him as the Meſſiah: and when he came into the Temple, he drove the Buyers and Sellers out of it; then went over the City for their impenitence, and the deſtruction coming upon 'em by reaſon thereof. [52] Some *Gre-* [52] *Joh.* 12.
cians deſire to ſee *Jeſus*, whereupon he foretels his Death, and the efficacy of it, and earneſtly exhorts 'em to a confeſſion of him. [53] *Jeſus* ſeeing a Fig- [53] *Mat.* 21.
tree, and finding only Leaves upon it, curſes it: ſo it preſently withered away; whereupon he declares to his Diſciples the power of Faith. By the Parable of the two Sons he draws 'em to paſs Sentence againſt themſelves for their diſobedience, notwithſtanding their profeſſion of obedience; and by the Parable of the Vineyard let out to Husbandmen, and their ſlaying thoſe that were ſent to receive the Fruits thereof, he ſhews the obſtinate impenitency of the Jews, notwithſtanding all means, for which God will deſtroy their Church and Commonwealth, and ſet up a Church among the Gentiles. [54] By the Parable of [54] *Mat.* 22.
the Marriage-Feaſt for the King's Son, and one that came without a Wedding-Garment, he ſhews the rejection of the Jewiſh Nation for their refuſal of the Goſpel, and the danger of making profeſſion of the Goſpel without a holy converſation. He ſhews, that Tribute ought to be paid to *Cæſar* by the Mony which was currant among 'em, that had his Superſcription upon it. He confuted the *Sadduces*, who deny the Reſurrection, by that place of

Moses where God said, *I am the God of* Abraham, *the God of* Isaac, *and the God of* Jacob. He declares unto a Lawyer, That the Love of God and our Neighbour is the substance both of the first and second Table; and poses the Pharisees with that difficulty concerning the Messiah, how *David* could call him
Mat. 23. Lord, seeing he is his Son. 55 Then he admonishes the People to follow the good Doctrin, not the evil Example, of the Scribes and Pharisees, and to beware of their Ambition. He denounces many Woes against them for their Hypocrisie and Blindness, and foretells the destruction of *Jerusalem*, and of the Temple, and the great Calamities that shall befall the Nation about that time; and thereupon takes occasion to speak of the last Judgment, and the security of the World before that time, and therefore ex-
56 Mat. 25. horts 'em to watch. 56 By the Parable of the ten Virgins he further presses 'em to Watchfulness; and by the Parable of the Talents, to a careful improvement of their Gifts and Opportunities. Then describes the Process of the last
57 John 13. Judgment. 57 A little before his sufferings he washes the Disciples Feet, thereby to teach 'em Humility; foretels and discovers to *John* by a token that *Judas* should betray him; commands 'em to love one another; and forewarns *Peter* of
58 Mat. 26. his Denyal. 58 The time of the *Luke* 22. Passover drawing nigh, the Rulers consult how to take *Jesus* by subtilty, and put him to death. Then Satan entred

into

into *Judas Iscariot*, and he went and agreed to deliver him to 'em for thirty pieces of Silver. The time being come for the Passover *Jesus* sends his Disciples to prepare it for 'em. [59] Then he comforts 'em against his Departure from 'em. [60] Then he eats the Passover with 'em, and at the end of it institutes the Sacrament of his Body and Blood: [61] Declares himself to be the true Vine; [62] Comforts 'em against Tribulation by the Promise of the Holy Ghost, and by his Resurrection and Ascension: Assures 'em that their Prayers made in his Name are acceptable to his Father; and promises 'em peace in himself, tho they have Tribulation in the World. [63] Then he offers up his mediatory Prayer, wherein he prays to his Father to glorifie him; to preserve his Apostles in Unity and Truth; to glorifie them and all other Believers with him in Heaven. [64] Then he came to *Gethsemane*, and bad his Disciples pray that they might not enter into temptation. Then his Soul was exceeding sorrowful unto Death, and he prayed, that if it were possible that Cup of Sufferings might pass from him, yet with resignation and submission to his Father's Will. Then an Angel came to him to strengthen him, he being in an Agony, and sweating drops of Blood. But his Disciples were asleep twice, one time after another; for which he gently reprov'd 'em, and made an excuse for 'em. Then came *Judas* with

[59] *Joh.* 14.
[60] *Mat.* 26. *Luke* 22.
[61] *John* 15.
[62] *John* 16.
[63] *Joh.* 17.
[64] *Mat.* 26.

the Officers to apprehend him, to whom when he said, I am he, they all fell down to the ground; but being risen again, *Judas* came to him and kiss'd him; so they laid hold on him; whereupon *Peter* drew his Sword and cut off *Malcus*'s Ear; but Christ healed it, and bad *Peter* put up his Sword. Then all the Disciples forsook him and fled. Then the Officers bound him and led him to the High Priest, and *Peter* follow'd 'em. Then they suborned false Witnesses against him, and condemned him to be guilty of death. Then they smote him, spit on his Face, and derided him. Mean while *Peter* being charg'd to be one of his Followers, denied it; and denied it a second time with an Oath; and being charged again, he began to curse and swear, saying, *I know not the man*; whereupon the [6] *Mat.* 27. Cock crew, and *Peter* went out and wept bitterly. [7] When the Morning was come, they deliver'd him to *Pontius Pilate* the Governor, and accused him of Sedition and Treason; yet *Pilate* justified him, and said, *I find no fault in this man at all.* But still they accused him the more fiercely, and *Pilate* sent him to *Herod*, who question'd with him about many things, but he answered him nothing at all; whereupon *Herod* with his Men of War mock'd him, and sent him again to *Pilate*, who would have releas'd him, because he knew that for envy they had deliver'd him; and his Wife sent unto him not to meddle with him; but at last, through their importunity, he scourg'd him and deliver'd him to be crucified. Then they put on him a Scarlet Robe, and a Crown of Thorns, and a Reed in his Hand,

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in derision of his Kingship. When *Judas* saw that he was condemned to death, he repented and went and hang'd himself. Then they led him away to be crucified, and compell'd one to carry his Cross; and when they came to *Golgotha*, they crucified him at the third hour, and set up this Writing over him, THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the People revil'd him, and the Rulers derided him, and the Soldiers mock'd him, and one of the Malefactors rail'd on him, for which the other reprov'd him, and made an open confession of him, saying, *Lord, remember me when thou comest into thy Kingdom.* At the sixth hour there was darkness all over the Land, and at the ninth hour *Jesus* cried with a loud Voice, *Eli, Eli, lama Sabacthani.* After that he said, *It is finished*; and crying again with a loud voice, he said, *Father, into thy hands I commend my Spirit*; and so gave up the Ghost. Then the Vail of the Temple was rent, and the Earth did quake, and the Graves were opened, which when the Centurion watching him saw, he said, *Truly this was the Son of God.* Then a Soldier came and pierc'd his side with a Spear, and there came out Water and Blood. Then *Joseph* of *Arimathea* came to *Pilate*, and begg'd the Body of *Jesus*, and laid it in his own new Tomb. The next day, lest his Disciples should steal him away, they desired to set a Watch. Upon the first day of the Week early in the morning, some Women that had bought sweet Spices came to the Sepulcher to anoint the Body of *Jesus* therewith; and there was a great Earth-

See *Mat.* 28.

Earthquake; for an Angel came and roll'd away the Stone and sate upon it; at which the Keepers became as dead Men. *Mary Magdalene* entred into the Sepulcher, but found not the Body; but they saw a Young Man, an Angel, who told 'em *Jesus* was risen, and sends 'em to tell his Disciples and *Peter*, that he was risen and went before 'em into *Galilee*. Then they ran and told all these things to the Apostles, who believ'd 'em not. Then *Mary Magdalene* came to *Peter* and *John*, saying, They have taken away the Lord out of the Sepulcher. Then they both ran to the Sepulcher, and went in, and found the Linnen Cloaths lying; then they went again unto their own Home. *Jesus* appeared first to *Mary Magdalene* as she stood weeping at the Sepulcher; but she knew not that it was *Jesus*, till he said to her, *Mary*. Then she turn'd her self and said to him, *Rabboni*. Then she went and told the Disciples she had seen the Lord; but still they believed not. Then, as the other Women went to tell his Disciples, *Jesus* met them also, and said, *Be not afraid: Go tell my Brethren that I go into* Galilee, *and there shall they see me*. Some of the Watch came to the Chief Priests and told 'em of all these things; whereupon they hir'd 'em to say, That his Disciples came by night and stole him away while they slept. That day *or Luke 24.* two of the Disciples came to *Emmaus*, and discoursing of these things, *Jesus* drew nigh to 'em and went with 'em, but they knew him not. So they fell into discourse with him about these things, and discover'd some unbelief, whereupon he reprov'd 'em for

it,

it and expounded unto 'em all things in the Scriptures concerning himself; and at night as he sat at meat with 'em, he took Bread, and blessed it, and gave to 'em. Then they knew him, and he vanish'd out of their sight. [68] Again, on the first day of the Week, the doors being shut, as they sat at meat, he appeared to the Eleven, and said, Peace be to you; and shew'd 'em his Hands, Feet, and Side; yet they believed not, for which he upbraided 'em: But he opened their Understandings to understand the Scriptures, and renewed their Commission, and gave 'em power to forgive sin. But *Thomas* not being with 'em was still unbelieving; whereupon Christ appeared to 'em again when he was with 'em, and bids him thrust his hand into his Side, and be no longer faithless but believing. Then he cried out, *My Lord and my God.*

[68] *Joh.* 20.

[69] Some of the Disciples being gon a fishing, and having caught nothing, *Jesus* standing on the Shore, (but they knew him not) bad them cast their Net on the right side of the Ship; which they did, and caught a great multitude of Fishes; upon which *John* concluded it was the Lord. Then they dragg'd the Net to Land, and *Jesus* bad 'em come and dine. After Dinner *Jesus* ask'd *Peter* thrice whether he loved him? which he affirming, Christ as often bad him feed his Sheep; and then foretels him of his Death, and rebukes his curiosity touching *John*. [70] Then the eleven Disciples went to *Galilee*, to a Mountain where *Jesus* had appointed 'em, where he appeared

[69] *Joh.* 21.

[70] *Mat.* 28. *Mark* 16. *Luke* 24.

peared to 'em, gave 'em Commission to teach and baptize all Nations, power to cast out Divels and work Miracles; and he led 'em out as far as *Bethany*, and lift up his hand and blessed 'em; and while he blessed 'em he was parted from 'em, and carried up into Heaven. And they returned to *Jerusalem* with great Joy, and went forth and preach'd every where, the Lord working with 'em, and confirming the Word with Signs. *Amen.*

ACTS.

CHAP. I.

JESUS being ascended in the Apostles sight, they return to *Jerusalem*, and upon *Peter's* advice, they proceed to the Election of another Apostle in the room of *Judas*; and having nominated two, one of 'em, *viz. Matthias*, was chosen by lot for the Apostleship, and so reckon'd one of 'em.

CHAP. II.

On the day of Pentecost the Apostles being all together, the Holy Ghost came upon 'em in the likeness of fiery Cloven Tongues, to note his enduing 'em with the gift of Tongues, whereby they were enabled to speak unto all persons in their own Language; which *Peter* shews was not the effect of Wine, as some suppos'd, but the accomplishment of former Prophecies, and

the Fruit of Christ's Resurrection, whom he declares to be both Lord, and the Messiah: whereupon many were converted and baptised, and had Communion in the Doctrin and Ordinances of the Gospel, and likewise had all things common among 'em.

CHAP. III.

Peter and *John* going into the Temple, met with a Man lame from the Womb, whom they restor'd to the use of his Feet; which the People wondring at, *Peter* professes that the Cure was not wrought by their own power, but by the power of Christ; and thereupon reproves 'em for crucifying him, and exhorts 'em by repentance and faith to seek pardon of their sins, and Salvation by the same *Jesus*.

CHAP. IV.

The Rulers of the Jews being offended with *Peter*'s Sermon, imprisoned him and *John*, and the next day examined 'em about it. *Peter* boldly avouches the Cure to be wrought by the Name of *Jesus*, and that by him only they can be saved. But they command 'em to preach no more in that Name, and threaten 'em if they did. The Apostles declare this to the Church, who betake themselves to Prayer; whereupon they were all filled with the Holy Ghost, and spake the Word of God with boldness, and had all things common among 'em.

CHAP. V.

Ananias and *Sapphira* his Wife, pretending to put the price of some Land which they sold, into the common Stock, kept back part of it, for which Hypocrisie being rebuk'd by *Peter*, they fell down dead. The other Apostles

also

also wrought many signs and wonders, for which they were put into Prison, but are set at liberty by an Angel, and encouraged to proceed in the preaching of the Gospel; which accordingly they did, and were apprehended again and brought afore the Council, who consulted to put 'em to Death; but by the advice of *Gamaliel* they were saved alive, and only beaten; for which they glorifie God, and ceased not daily to preach *Jesus* Christ.

CHAP. VI.

Upon a compluint that some of the poor were neglected, the Apostles, that they might more diligently attend to the great work of the Ministry, chose Seven Men, nominated by the Brethren, to the Office of Deacons, whom they set apart for this Work by Prayer and Imposition of Hands. Of these *Steven*, a Man full of Faith and the Holy Ghost was one, who disputed with, and confounded his Opposers: Whereupon they brought him to the Council, and suborned false Witnesses, who charg'd him with Blasphemy; but all that sat in the Council looking stedfastly on him, saw his Face as it had been the face of an Angel.

CHAP. VII.

Steven being permitted to answer for himself to the charge of Blasphemy concerning the place and manner of their Worship, shews that God was worshipd rightly by the Fathers before the Tabernacle or Temple were built; and that *Moses* himself witnessed to Christ, and that all the Prophets foretold of him, and thereupon reproves 'em for their murdering of him; for which they were filled with rage against

him,

him: but he looking up to Heaven, saw *Jesus* standing on the right hand of God. Then they ran upon him, and stond him to death, he commending his Soul to Christ, and praying for em.

CHAP. VIII.

A great Persecution arising in *Jerusalem*, *Philip* went to *Samaria*, and preach'd the Gospel there, and converted many, and among the rest *Simon* the Sorcerer; who seeing *Peter* and *John* bestow the Holy Ghost by imposition of Hands, would have bought the like Power of em; but *Peter* sharply reproved his Hypocrisie and Covetousness, and exhorted him to repent. After which *Peter* was sent by an Angel to instruct the *Ethiopian* Eunuch, who making a Confession of his Faith, was baptiz'd.

CHAP. IX.

Saul having obtain'd a Commission from the High Priest to persecute the Church at *Damascus*, as he was going Christ calls to him from Heaven, and sends him to *Ananias*, by whom he received his sight and was baptiz'd; after which he preach't Christ in the Synagogues: Whereupon the *Jews* both at *Damascus* and *Jerusalem* laid wait to kill him; but God preserv'd him from 'em both. *Peter* coming to *Lydda* heal'd *Eneas* of the Palsie, who had been bed-rid eight years. At *Joppa* a certain Disciple named *Tabitha* fell sick and died. Then the Disciples sent for *Peter*, who came and prayed over her, and restor'd her to Life.

CHAP. X.

Cornelius a devout Man, being warn'd by an Angel to send for *Peter* to instruct him in the Faith,

Faith, sends two of his Servants to *Joppa* for him. *Peter* falling into a Trance, by a Vision of a Sheet full of all manner of Beasts and Fowls, which he is commanded to kill and eat, is taught not to refuse Communion with the Gentiles; whereupon when the Messengers from *Cornelius* came to him, he went with 'em, and came to *Cornelius*'s House where many were gather'd together to hear the word of God. So *Peter* preached Christ to 'em; and as he was preaching the Holy Ghost fell upon 'em, whereupon he commanded 'em to be baptiz'd.

CHAP. XI.

Peter being blamed for conversing with the Gentiles, gave an account of that whole Affair, and the reasons that induc'd him thereto; wherewith the Brethren were satisfied. After which the Gospel was preach'd up and down with great success, and particularly at *Antioch*, where the Disciples were first called Christians. Thither came Prophets from *Jerusalem* foretelling a great Dearth; whereupon the Disciples sent relief to the Brethren in *Judea*.

CHAP. XII.

About this time *Herod* kill'd *James*, and imprison'd *Peter*, but an Angel deliver'd him; and soon after *Herod* was smitten by an Angel and eaten of Worms, so that he died.

CHAP. XIII.

Barnabas and *Saul* being set apart for the work of the Ministry among the Gentiles, came to *Cyprus*, and were sent for by the Deputy of the Country *Sergius Paulus*, to preach unto him, but *Elymas* the Sorcerer withstood 'em, whom *Paul* reproved sharply, and struck him blind; whe re-

whereupon the Deputy believed. Afterwards they came to *Antioch*, and preach'd Christ both to the Jews and Gentiles, and many believed; but the unbelieving *Jews* rais'd a Persecution against 'em, and drove 'em away.

CHAP. XIV.

The like they did at *Iconium*. At *Lystra Paul* healing a Cripple, the common People take 'em for Gods, and would have offer'd sacrifice to 'em; but they forbad it. Thither also the Jews followed 'em, and stirr'd up the People against 'em, and ston'd *Paul*, but he recovered; and so they went about confirming the Churches, and at last returned to *Antioch*, where they abode a good while.

CHAP. XV.

There arising a dissention in the Church at *Antioch* about Circumcision, they send to the Apostles and Elders at *Jerusalem* about this question, who meeting together and consulting about it, after much debating the matter, they write unto the believing Gentiles there, only to abstain from meat offer'd to Idols, and from Blood, and from things strangled, and from Fornication, with which they were very well satisfi'd. After this there arose a difference between *Paul* and *Barnabas* about taking *John Mark* along with 'em, whereupon they parted asunder, and *Paul* took *Silas* for his Companion in his Travels.

CHAP. XVI.

Paul in his Travels meeting with *Timothy*, circumcised him, (his Mother being a Jewess) and took him along with him, and deliver'd the Decrees of the Church at *Jerusalem*, to the

Churches

Churches as they pass'd along. At *Troas* there appeared to *Paul* in a Vision a man of *Macedonia*, saying, *Come over into* Macedonia *and help us.* So they went to *Philippi*, where *Lydia* was converted by *Paul*, and baptiz'd with her Houshold: There also he cast a Spirit of Divination out of a certain Damsel; for which cause her Masters stirred up the multitude against *Paul* and *Silas*, and the Rulers whipt and imprison'd 'em; but at Midnight they sung Psalms, and there was a great Earthquake, and all the Doors were opened, and their Bands loosed; whereupon the Jailor came trembling, and said, *Sirs, what must I do to be saved?* Then they preach'd Christ to him, and he believed and was baptized and all his House; after which they were let go.

CHAP. XVII.

Paul preaching in the Synagogue at *Thessalonica* the unbelieving Jews rais'd an Uproar against him; so they went to *Berea*, where the Jews readily embrac'd the Gospel: But the Jews of *Thessalonica* follow'd 'em thither, and stirr'd up the People against 'em; so *Paul* went to *Athens*, where he disputed with the *Epicureans*, and *Stoicks*, and in the midst of *Mars-hill* preach'd God and Christ to 'em, and the Resurrection of the dead; whereat some mock'd but others believ'd.

CHAP. XVIII.

From thence *Paul* came to *Corinth*, where he was encouraged by a Vision, and continued there teaching and preaching for a year and six months. During his abode there he was accused

cuſed by the Jews before the Deputy, but was diſmiſs'd. Afterwards he came to *Epheſus*, where *Apollos* preached Chriſt with great boldneſs; but knowing only the Baptiſm of *John*, he was inſtructed more fully by *Aquila* and *Priſcilla*.

CHAP. XIX.

Paul at *Epheſus* gave the Holy Ghoſt by laying on his Hands, and preach'd and wrought many Miracles there for the ſpace of two years, ſo that the word of God prevailed mightily; and ſome that uſed curious Arts burnt their Books of a great value. *Demetrius* for fear of loſing his Trade of making Silver Shrines for *Diana*, rais'd an Uproar againſt *Paul*, which the Town-Clerk appeas'd, and diſmiſs'd the Aſſembly.

CHAP. XX.

After which *Paul* came to *Troas*, where on the firſt day of the Week he celebrated the Lords Supper, and preach'd till midnight, ſo that *Eutichus* being fallen aſleep, fell down three Stories and was taken up for dead: but *Paul* raiſed him up to Life again. At *Miletus* he ſent for the Elders of the Church of *Epheſus*, to whom he recommended the care of the Flock of which the Holy Ghoſt had made them Overſeers, and commended 'em to the Grace of God, and ſo departed.

CHAP. XXI.

At *Cæſarea Agabus* a Prophet foretels how *Paul* ſhould be bound at *Jeruſalem*, whereupon the Brethren diſſuade him from going thither; but

but he declar'd his readineſs not only to be bound, but to die at *Jeruſalem* for the Name of the Lord Jeſus. When he came to *Jeruſalem* he declar'd to *James* and the Elders the ſucceſs of his Miniſtry among the Gentiles, who rejoyced at it, and adviſ'd him to purifie himſelf according to the Law, that the Jews might ſee he was not ſuch an Enemy to the Law as he was repreſented to be: So he went to the Temple, and offer'd as the Law requir'd; but the Jews finding him there, ſeized him, and went about to kill him, but he was reſcu'd by the chief Captain, and carried into the Caſtle, who gave him leave to ſpeak unto the People.

CHAP. XXII.

So *Paul* gave 'em a large account of the manner of his Converſation, and calling to the Apoſtleſhip; but they were much exaſperated againſt him, and the chief Captain commanded him to be examined by ſcourging; but he claiming the priviledg of a *Roman*, is ſet at liberty, and the Jewiſh Senate are commanded to appear before the Captain, that he might know what they had to charge him withal.

CHAP. XXIII.

Paul pleading his Cauſe before them, the High Prieſt commands him to be ſmitten; for which *Paul* threatens him. At laſt they fall a quarrelling among themſelves, and the Captain commanded him to be brought away, for fear they ſhould do him ſome miſchief, and brought him to the Caſtle. The next day ſome of the *Jews* conſpir'd againſt *Paul* to kill him; which being

being discover'd to the chief Captain, he sent him away presently to *Felix* the Governor.

CHAP. XXIV.

Shortly after the High Priest and Elders went down to *Cesarea* to complain of *Paul*, and *Tertullus* charged him as a seditious Person; but *Paul* denied the Charge, and vindicated both his Doctrin and Life: So *Felix* defer'd the determination of it; and in the mean while sent for *Paul*, and hearing him preach concerning Righteousness, Temperance and Judgment, he trembled, and dismiss'd him for the present, and left him bound when he was put out of his place, and *Festus* put in.

CHAP. XXV.

Festus being made Governor of the Jews, charged *Paul* with many and grievous things, all which *Paul* denied. Then *Festus* ask'd him, Whether he'd go up to *Jerusalem*, and be judged there concerning these things; then *Paul* appeal'd to *Cesar*: After which King *Agrippa* came to complement *Festus*, to whom *Festus* related *Paul*'s Case; whereupon *Agrippa* was desirous to hear him himself; so on the morrow *Festus* commanded him to be brought forth.

CHAP. XXVI.

Then *Paul* related to *Agrippa* the manner of his Life and Conversation, and how he was called to the Apostleship; whereupon *Festus* charg'd him that he was mad; but he appeal'd to *Agrippa* for the truth of what he said, and almost per-

perſuaded him to be a Chriſtian. Then upon conſultation among themſelves, they conclude he had done nothing worthy of Death or of Bonds.

CHAP. XXVII.

Paul having appeal'd to *Ceſar* is ſent to *Rome*; but he foretold the danger of the Voyage, and accordingly they met with a great Storm; but God gave unto *Paul* the Lives of all that were with him in the Ship; ſo tho they ſuffer'd Ship-wrack, yet they ſcap'd all ſafe to ſhore.

CHAP. XXVIII.

The Iſland upon which they were caſt was *Melita*, where the Inhabitants were very courteous to them; and ſeeing a Viper faſten upon *Paul*'s hand, and that he ſhuck it off into the Fire without any hurt enſuing to him, they thought he was a God. Afterwards he healed the Governors Father, and many others in the Iſland. Then they ſailed from thence, and at laſt came to *Rome*, where he called for the Jews, and gave 'em an account of his Appeal; and at a time appointed he preach'd Chriſt and the Goſpel to 'em; and ſo he continued two years, preaching to all that came to him, and no man forbidding him.

THE END.

The Diſtance of the Author from the Preſs has occaſioned the following ERRATA.

Page 5. line 1. for X.–XI. r. XI. *v.* 10-- p. 14. l. 2. for *Dinah* r. *God.* p. 36. Lev. X. l. 4. after *Drink* add *Wine.* p. 69. Ruth 1. l. 8. for *with her two Daughters,* r. *with* Ruth *her Daughter.*

Some other ſmall Errors poſſibly have eſcaped, which the Reader is deſired to correct.

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THere is newly Publiſhed, The Holy Bible, containing the Old Teſtament and the New, with Annotations and Parallel Scriptures. To which is annex'd the Harmony of the Goſpels: As alſo a Reduction of the Jewiſh Weights, Coins and Meaſures to our Engliſh Standards: And a Table of the Promiſes in Scripture. By *Samuel Clark.* Printed for *R. Chiſwel* and *J. Robinſon* in St. *Paul*'s Church-yard, and B. *Aylmer* at the *Three Pigeons* againſt the *Royal Exchange* in *Cornhill.*